

THE  
 Chinese  Recorder  
AND  
MISSIONARY JOURNAL.

VOL. IX.

MAY-JUNE, 1878.

No. 3.

SHANG JING (上京) OF KIN (金).

THE Sooshun, like the Mongols, have had many periods of great power, and longer intervals of disintegrated rest. It is only during those quiescent, unhistorical periods of disintegration, when every man could do what seemed right in his own eyes, that they had been known under the general name of *Sishun* Sooshun, Nūjun. For no sooner did a man of strong character establish himself chief over a few villages or tents,—his son, grandson and great grandson extending their rule, by sharp swords and good laws,—than a dynastic title was assumed. This change of title both in the Mongolic and Tungusic tribes has given rise to much error, for the Huns, Turks and Mongols differ only as the Han, Tang, Sung, &c., of China differ. The Sooshun have also produced many such dynastic changes, the people always remaining the same. The first name given to this people in Chinese history is the *Sishun*, next the *Sooshun*. The Han called them *Yilow*. In the Wei dynasty (3rd cent. A.D.) a well organized kingdom existed called *Wooji*, which was divided into Provinus, Soomo, Baitsoo, Anjūgoo, Foonie, Haoshu, Heishwi and Baishan. In the 6th cent. A.D.) *Wooji* was dethroned and the dynastic title became *Mogo*, which stood scarcely a century, for Tang (7th cent.) found two powers existing, *Heishwi* and *Soomo*,—the latter being the most southerly. As soon as ever the pressure of the power of Tang was removed *Soomo* became powerful in the north as *Gaogowli* did in the south. *Soomo* assumed the dynastic title of *Bohai*, after it had been sometime known as the *Dashu*\* or "Great Family." It amalgamated *Heishwi* and then commenced a conquering march westwards and compelled the Emperor Kaifung of Tang to acknowledge it as a feudal sovereignty.

*Bohai* ruled for a length of time over all Liaotung, but was dispossessed by its western neighbour the *Chidan*, which assumed the title

\* *Dashu*, may also mean the Family name, Surname, or tribe of *Da*.

of Liao and with the impetus of victory acquired over Bohai, Liao drove the Sung into southern China, making Peking a capital for the first time.

The Liao gradually lost its dominating influence over the wide tracts of country east of the Hwuntoong, and the Sooshun, then called Nüjun, were divided into two classes,—the Shoo or “Ripe” Nüjun, called “Civilized,”—because acknowledging the sway of the Liao;—those beyond the Hwuntoong being styled the “Shung, Unripe,” or uncivilized Nüjun, because refusing to acknowledge the lordship of Liao.

Among the many titled tribes of the Independent Nüjun was one settled on the banks of the Poogan shwi river in the province of Wanyen. The first chief of any note there was Hwihanpoo. His great grandson Swiko was the first to give earnest attention to tillage. As a necessary consequence he had a fixed abode, which was on the bank of the Hoo river. This river I take to be the Hoorka.\* His son established laws and ordained customs, and from him dates the era of the power of this tribe. He made himself so famous among his fellow-countrymen that the Liao government conferred upon him a title of honour. Agooda was the 10th chief and the 9th generation from Hwihanpoo, and power had been gradually accumulating up to his time.

When the Liao “Emperor” went to the Soongari to fish, the neighbouring chiefs all round came to pay their respects and among them was Agooda, who was then only heir to the power of the Nüjun. He and the other younger men were ordered by the Emperor to dance, but he alone refused the thrice repeated order and in consequence fled that night, fearing revenge for that insult. From that time he was the declared enemy of the Liao. In 1114 he assumed the title of Emperor, having driven Liao troops out of much of Liaotung. He also assumed the name of Kin or gold for his style, for said he “the Liao or dross corrodes, but gold is ever bright;” and in 1116 he had possession of Peking and all the Liao territory. He pressed the southern Sung so very hard that they gave way to the most exuberant demonstrations of joy when peace was proclaimed in which both the Sung and the Kin monarchs were styled “Whangti,” Emperor,†—but on conditions which made the Sung appear the tributary of Kin.

It is interesting to localize all great national movements, and to trace all great political changes up to their origin, not only as to time and cause, but also as to place. All accounts declare that the Shang-jing of Kin was afterwards called Whining foo, and that this was the

\* Chinese authors are rarely to be trusted in the geography of such places as have not been visited by the writer or his authority.

† I find “Whang” also applied by an official of the Ming dynasty to both his own Emperor and to the Monarch of the Manjoos (Manchus) before the latter ever passed beyond Shanhaigwan.

first capitol of the Kin. But we find the most contradictory statements as to the site of this Whining foo. The "Holy wars" which appears upon the whole to be a trustworthy book, places Whining foo 200 or 300 *li*, East of Petuna (Baidoona). A note to the same states that "Ninggoota is 700 odd *li* E. of Hwangloong foo, and the lands under its jurisdiction touch those under *Whining foo* of Corea." "It is on record that a hundred *li* west of Ninggoota is Shaling, where was the upper capital (Shangjing) of the Kin and east of Ninggoota 3 *li* is the village of Giaro, the birthplace of the present dynasty." "Whangloong foo of Liao had jurisdiction of both sides of Hwangtoong."

The Manjoo Great Imperial Geography states, that the "Great Family Bohai established the capitol of Loonghwang foo which the Kin made Shangjing and Whining foo and the Yuen Holan foo." This is however too unreasonable.

"Sixty *li* S. W. of Ninggoota, on the South (East?) band of the Hoorha River is the site of an ancient city 30 *li* in circumference which had seven gates. The Inner city (citadel) was 5 *li* in circumference and had three gates,—east, south and west. The foundations of palaces and royal halls are distinctly traceable and the site of a Temple of a stone Buddha. Perhaps this is the Shangjing or Whining foo of Kin, which was North of Changbaishan and on the bank of the Hoo river. But there is a Whining foo in Chaosien, which might have been the ancient Shangjing; only the remains of imperial palaces, &c., would seem to favour the Ninggoota city. The natives call this city *Goodachung*, the "Ancient Large city."\*

"Whining foo was originally the Whining jow of the Liao dynasty. Taidsoong erected his capital here, raising it to a foo city. It was afterwards called Shangjing with jurisdiction eastwards to Hooligailoo 630 *li*, westwards to Jaojow 550 *li*, northwards to Pooyü Loo 700 *li*, and south eastwards to Hüpin Loo 1600 *li*."

"Jaojow was the ancient *Choocho dien*. It was east of the Hwuntoong river, the Kin "afterwards changing its name to *Woohing*. Heiloong jiang River was within its jurisdiction and it was over the district city of *Shuhing*."†

"Whining hien was originally the Foogo hien and Kin, where Kin Taidsoo made his oaths and vows to heaven before he began his wars against the Liao; and whence he set out on his first expedition. Within its bounds were *Ching ling* and *Maji ling* Passes, with *Boye ding* and *Yooen ye ding* Peaks of Changbaishan with the mountain of *Duashung tuo*; and the rivers *Hoo*, *Hcungtoong*, and *Lailiu*."

"The "Water Lily Pool" is 80 *li* S. W. of Ninggoota, and 20 *li* W. of the Shangjing of Kin. It is handed down by tradition that

\* History of Liaotung.

† Liaotung History.

here was the Chujiang hien of Kin, which city was just beyond the outer walls of the capital."

"Whining hien with the hiens of Chüjiang and Yichwun were under the jurisdiction of Whining foo of Kin,—Jaojow superintending both banks of the River over Suhing hien."

"The present Yoongji jow (River), S. W. of the Shangging of Kin must be in the Circuit of the ancient Hüpin Loo."

"Shangjing was the first capital of the Bin, who called it *Shang-ging whining foo*. When the Kin built a capital in Yen (Peking) they dropped the name Shangjing, retaining the *foo* name; but they soon restored the more honourable title. It was north of Changbai chan and by the side of the Hoo shwi.\* There is now near Ninggoota the site of an ancient city in which there were palaces and which the natives call "Doongjing"—East Capital. After the original capital had crumbled down, the "Emperor" Dading (A.D. 1161 —) built splendid palaces with extensive temples, the ruins of which form the "Doongjing" of Ninggoota."†

"Pooyü Loo was "N. W." of Hooligai Loo 1400 *li*. It was N. of the Hwuntoong. The Yuen dynasty retained Pooyüloo for a brief period, and then established a Twuntien *Wanhoo foo* there. It was afterwards abolished and 300 families (Hoo) of the Nan (Southern) barbarians went thither, who were placed under the supervision of *Jaojow*. The *Myriad Family foo* was abandoned to 190 families of Nüju (or Nüjun). Hooligai Loo must be east of the Hoorha."

"Ninggoota, N. E. of Kiun should be in Hooligai Loo; Hwunchwun which is the land nearest to Corea should be in Hoolan Loo; and north to Hwuntoong jiang and the Mongol border was Pooyü Loo."

The Kin history states that 1000 *li* N. E. of Shangjing was Woogwo chung.—The city of the Five Kingdoms. The Ming history locates Woogwo chung, in lands more than 1000 *li* N. of San wan wei, and states that the name is derived from the fact that there were five kingdoms there. "There is a Woogwo chung in the neighborhood of Sanhing."‡ "As Kin history states that Hooligai Loo was over 500 *li* N. E. of Whining foo, it must necessarily be where the Hoorha falls into the Dajiang."

We have the following clear facts,—Jaojow was east of the Hwuntoong River and some of the lands under its care touched the Heiloong jiang,|| (Amoor); that the Kin Shangjing was 550 *li* east of

\* Rivers always anciently called "Water." The Hoo is more than probably the Hoorha or Hoorka which the Chinese now call Moodan.

† History of Liaotung.

‡ Direction in all Chinese books is extremely vague, east may be direct east, or to the north or south of east; N. E. may be any where between N. and E. &c.

|| This cannot be the Amoor, but the Hwuntoong flowing E. after junction with Nu-

it; that Pooyü Loo, 700 north of Shangjing wholly or partly north of the Whuntoong; that Hüpin Loo, 1570 *li* S. E. of Shangjing was west of the Hwuntoong,—and a note states that its S. E. border would touch the N. W. of Hingjing; Hüpin Loo would therefore be in the region of the present Kirin; that Holan Loo was 1800 *li* S. E. of Shangjing of the N. Korean border, from which it was then 500 *li* distant; and that Hooligai Loo was east of Shangjing 630 *li* and N. E. of Hüpin Loo 1100 *li*, while Ninggoota is supposed to be in what was a portion of Hooligai.

We are thus compelled at once to throw the Korean Whining foo overboard and to pronounce Shangjing to be outside the land which was originally under Kin. It is distinctly stated in Kin history that Whining foo was over the District cities of Whining, Yichwun and Chüjiang; also that the rivers Hoo and Hwuntoong with several of the northern peaks of Changbai shan were in Whining hien, which therefore must be placed at the point where the Songari and Hoorka head waters are nearest, and also so that part of Changbai shan be south of it. Chujiang is again said to have been immediately to the S. W. of Ninggoota. Hence Whining foo cannot have been distant. There are great difficulties however in the way of locating it beside Ninguta for it is "1800 *li* N. W. of Holan Loo," which is again "500 N. W. of Gaoli." But in the history of Liaotung, the sea, where the Toomun enters it, is said to be "right south of Ninguta and distant over 1000 *li*;" and at *Sikota shan* S. E. of Ninguta the sea is distant 1600 *li*. We feel compelled therefore to give up the fine old ruins beside Ninguta. The following notes on the rivers will help still farther to elucidate the subject.

#### *The Rivers.*

"Ninggoota is south of the Hwuntoongjiang."\*

"The *Soongjing* river is 100 *li* south of Ninggoota and with *Aboo* river springs from *Marhooliwajit* flowing northwards into *JINGBAI* (Lake). This lake is 100 *li* S. W. of Ninggoota, called *Birtung* by the natives and formed by the union of innumerable streams from *Changbai shan*. It is 5 or 6 *li* broad and 70 *li* long; and in it are three islands. To the S. W. of the lake there is the great precipice of *Hookotoo* over which the waters of the *Hoorha* are hurled before they enter the lake, and the cataract roars like the loudest thunder, its noise being heard scores of *li* away. The waters flow eastward out of this lake, circling round to Ninggoota, passing south of *Gooda chung* and of *Giaoro chung*, flowing N. E. and falling into the *Hwuntoong-*

jiang, for the Amoor called *Heiloong*, I find in the "Holy wars" the *Hwuntoong* after called *Heiloong*.

\* *Liaotung history*.

† *Woji* is a mountain whose marshy side produces a stream or river.

*jiang*. Flowing N. E. 600 *li* more this river unites with the Heiloong-*jiang*, and 200 *li* further on the Usuri (Woosoli) falls into it from the south. It then flows on under the name of Da *jiang* (Great River) into the Eastern Sea. Ming geography states that *Hooligai jiang* flows out of the hills S. E. of *Jienjow wei* and flows into Jingbai &c., thus showing the Hooligai *jiang* and Hoorha *jiang* are the same river."

"*Heiloong jiang* is 1200 *li* N. E. of Ningoota and also called Sahalien (Saghalin) *jiang*. It comes from beyond the border flowing S. E. to meet the Hwuntoong. Ming geography says that the Heiloong-*jiang* rises in the Northern mountains and flows south into the *Soonghwa jiang*."

The *Hwuntoong jiang* is S. E. of Kirni. It is also called the Soongali (Songari) *jiang*, also the *Yadsu ho* and the *Soonghwa jiang*. Ming geography states that the Hwuntoong *jiang* is 1500 *li* N. of Kaiyooen springing in Changbai shan. It was anciently called *Mimo ho*, and is called by the natives Soongwajiang. Flowing north it passes the ancient Whining foo of Kin; still further on it flows by Towchung of Woogwo, (or the first city of Woogwo) and flows eastward into the sea." It says again that the *Soonghwa jiang* is 1000 *li* N. E. of Kaiyuen, flowing northward, passing the ancient Nanjing (S. Capital) of Kin, uniting with Whiha *jiang* and Hwuntoong *jiang*, then eastward into the sea, hence *Soonghwa* and *Hwuntoong* are two distinct rivers. Of the large rivers rising in Changbai shan, that which is formed by the innumerable streams from its northern slopes, uniting below Kwin, flowing northward receiving the waters of the *Norni*, eastwards joined by the Heiloong and southwards by the Usuri, then eastwards into the sea, is the Hwuntoong."

"The Whifa ho, 320 *li* south of Kirin is called Whiba *jiang* by the Ming."

"The Liao dynasty changed the name *Yadsu ho* into Hwuntoong *jiang*, when the latter name appears for the first time; but the natives called it Soongali. Kin had a *Soongwali jiang*, but this is only a slight modification of the Soongali; and Ming geography pronounces them one. Kin history again says that one name for the Hwuntoong is Heiloong *jiang*,—perhaps alluding to the point of junction of the rivers. Or perhaps the Hwuntoong is called *Soonghwa* and the Sahalien called Hwuntoong."\*

"The *Soonghwa jiang* is the southern portion of the Songari; the Hwuntoong *jiang* that formed by the junction of the *Soonghwa* and *Nun jiang*, the Heiloong *jiang*" that commonly called the Amoor, which is also called Da *jiang* or Great River just before it falls into the sea."

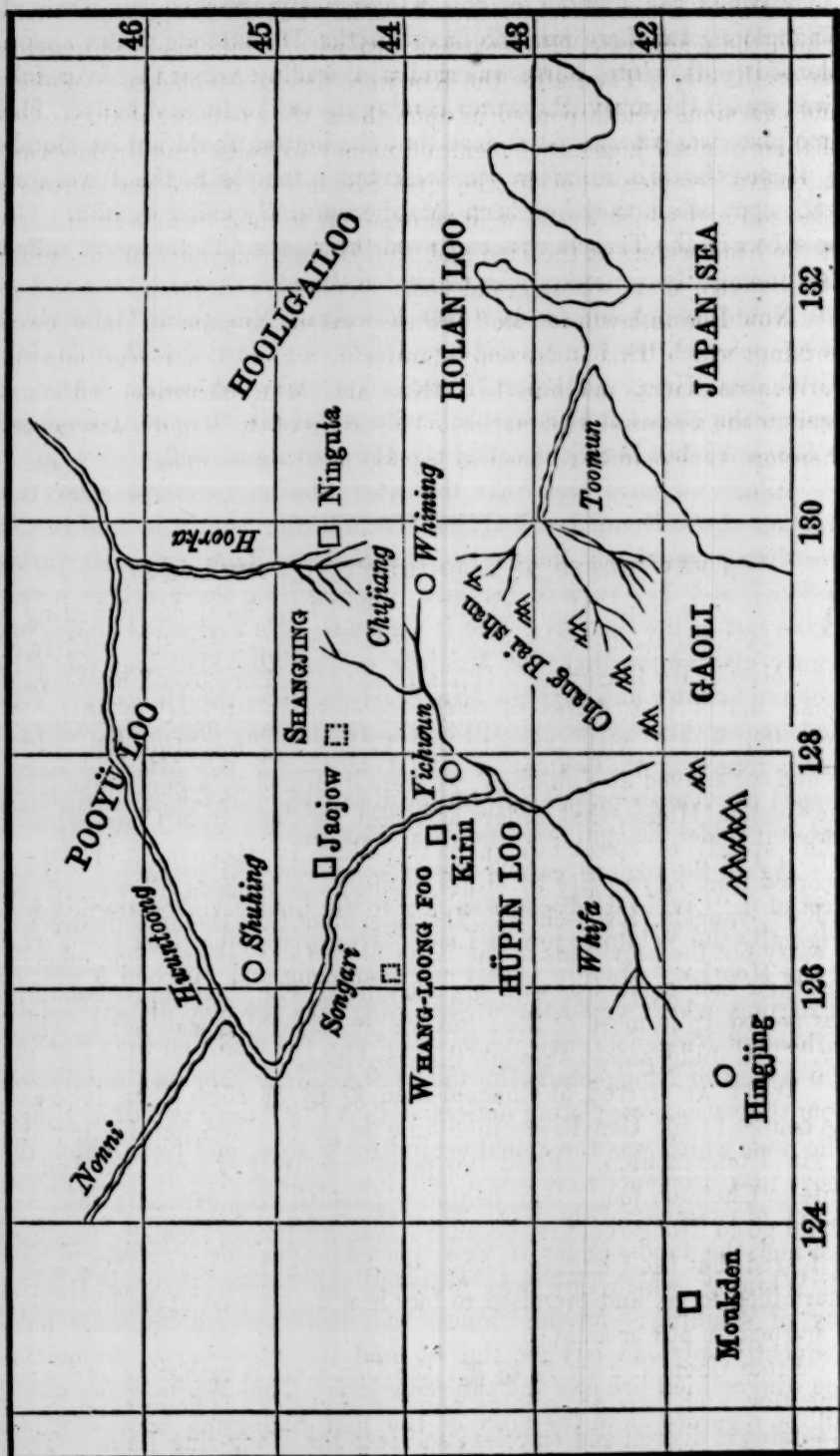
\* History of Liaotung.

"When the founder of the Kin dynasty attacked the Liao at Whangloong foo there were no boats on the Hwuntoong, but a cream coloured (pink-white) horse was ridden a wading across the river followed by all the army, the water coming up to the horses' belly. The same place was afterwards so deep that the bottom could not be sounded. Hence the Kin in after years erected a temple to the River-god at the spot where they had been so supernaturally aided by him. On the tablet in the Temple was engraved the words 'This river is called Hwuntoong; its sources are in Changbai shan.'"

Now Hwangloong foo is "700 *li* west of Ninggoota," the river therefore which the Kin crossed by miracle or otherwise is that flowing N. W. past Kirin, and before it takes its eastward course where it receives the Nonni. This is ordinarily called the *Songari*, *Soonghwa*, or *Soongali*; but here it is called the Hwuntoong as well.

Again we have seen that the river flowing eastward after the junction of the Nonni is called the Hwuntoong; but it is said in the preceding pages that "Jaojow had the *Heiloong* jiang within its jurisdiction," and Jaojow was certainly, judging from the previous notes, on the *east* of the Songari before it begins to flow eastwards. Manjoo history also states that the Manjoos crossed the Heiloong jiang to Soohoun country and that the Kin never did cross the Heiloong. The Heiloong in this case would still be the Hwuntoong flowing eastwards, before receiving the waters of the Amoor,—for the Manjoos never crossed the Amoor proper unless they did so when driving the Russians across it under Kanghi;—certainly not before.

Again the regions east of the Hoorka were "Uncivilized," those west of it "Civilized" because subject to the Liao. And Shangjing was originally the Whining jow of Liao. Hence we must look for it west of the Hoorka. Jaojow is east of Hwuntoong and 500 odd *li* west of Shangjing, which would throw Shangjing into the not distant neighborhood of Ninggoota, and renders probable the tradition that Sheling 100 *li* west of Ninggoota is the site of Shangjing. My own impression from the various conflicting notices is that there were two Shangjings. The first, which was the actual capital for a time, and from which the above measurements were taken, fell into ruins during the southward march of conquest of the Kin. Then the name of Shangjing was dropped and the lands under it were placed under the Prefectural city of Whining, which city was probably the former Foo, or District city of Whining;—for the Chinese and their eastern imitators have frequently only one city for the *foo* and the *hien*,—*e. g.* Jinjow foo and Jinjow hien are one and the same city. This Whining foo would still be regarded as in the place of the first Shangjing because it had charge of the three *hien* cities which had been under Shangjing; and



the term *foo* does not signify the city alone, but all the prefecture over which the magistrate, (Prefect) has authority, while his head quarters are in the city. Then after the Kin were firmly established in Peking and enormous wealth poured in upon them, they bethought themselves of their original home, sent men and money to build grand palaces and extensive temples,—not to the first Shangjing which was formerly Liao soil and which was now in ruins,—but to their own original home at the head waters of the Hoo and the Hwuntoong and on the north of Changbai shan, whose grand peak overshadowed them. And this city would be just where stand the very extensive ruins in the vicinity of Ninggoota. This is the only manner in which I can reconcile the various statements made in Liao, Kin and Ming histories, and it appears to me a natural explanation. The origin of the Kin dynasty would therefore appear to have been as located on the accompanying map.

---

#### A FEW NOTES OF A JOURNEY TO "KWANG-SI."

A short time before the death of Mr. E. Fishe, he spoke of writing a few lines about our first journey to Kwang-si, for the readers of the "Missionary Recorder." It has pleased the Lord to call his servant home, and I now desire to fulfill his desire. Messrs. E. Fishe, J. Laundale and I with servants left Wu-ch'ang on May 5th, 1877. When we arrived at Yoh-chow, we were informed by a gentleman from the Custom House, that orders had been received from Chang-sha-fu (the capital) to escort foreigners travelling in Hu-nan. We were escorted from city to city by either gunboats or soldiers till we arrived at Kwei-yang-fu (Kwei-chow). It was evident that the officials desired to carry out the provisions of the late Chefoo Convention. The officials and their men treated us with great civility. The Chefoo proclamation was posted up in most of the cities we passed, which was not so when Mr. C. H. Judd passed through this province.

When we arrived at Chenchi hien 辰谿縣 1535 4 we followed the course of the Üen-River intending to go to Chen-üen-fu, instead of via T'ongren hien. From this point we diverged from Mr. Judd's route to Chenüen foo. Our boatman pleaded very earnestly that we should go to T'ong-ren, first because it was his home; secondly because he feared that the Chenüen people would burn his boat. We were determined to go, and promised to buy him a new boat should his own be burned on our account.

From Chenchi hien 辰谿縣, the Üen river is rather narrow and serpentine, and there are a large number of rapids. It flows through a mountainous district and empties itself into the T'ong-ting Lake. The population in this section is small. We stayed a short time at Kiang-

k'eu 江口 1625 *li*. It is a small market village. It was market day and the streets were crowded. I went a shore and scarcely a person noticed me, or cared to listen. In many places there are long boat houses about 80 feet long, in which the "Dragon Boats" are kept. The villages are not far apart, are small and not very well built. Generally the two best buildings are the temple and a guild. Opposite Lung-t'eu 龍頭巷 1665 *li*, there is a ridge of granite rock with a flat face. In one place there are two inscriptions deeply cut in the rock viz.; 山高水長 清風明月. Near this village and for some distance we passed small companies of men washing for gold. The pebbles are carried in baskets and washed in the river. The mud lodges in the ribs of a long board, in shape like an American washing board. At the end of the day, this sediment is washed, and we were told that the miner can earn 200 or 300 cash a day. We tried to buy a sample but could not because they had none washed out. Hungkiang 洪江 1820 *li*, is situated at the mouth of a river which runs into the Üen river. It is a large place and does a great trade in vegetable oils and bamboo work. We heard that gold mining operations are carried on here under government supervision. A number of Miao-ts, who had brought grain were encamped for the night, on the north bank. They had drawn their boats ashore and were sleeping under them. We passed Yun-chow foo 沅州府 2060 *li*. This is a small city. The most noticeable thing about the city, is a very fine stone bridge of 13 spans and the top is lined with shops on both sides. A gentleman came on board to visit us; he listened attentively to the gospel and bought a number of books. From Yun-chow fu to Feng-shih tien 雙岩塘 45 *li*, is just one succession of rapids. Lung chi k'eu 龍溪口 2205, is a small market village close upon the border of the province of Kwei-chow. There is a large military camp here, to prevent any encroachment of the Miao-tsi. On the 16th of June, we arrived at Ü-ping hien 玉屏縣 2,280 *li*. This is the first city in Kwei-chow. We were very thankful for the opportunities we had of speaking for the Lord Jesus to the captains and crews of the gunboats while passing through Hu-nan. Many appeared interested and bought from 100 to 250 cash worth of books. We were enabled at times to go ashore and speak when possible. The people generally were well behaved.

Ü-ping hien is a small city and we were privileged to do a little preaching during the Lord's day. Here our boatman threatened to drown himself, (so great was his fear) if we would go to Chen-yuen foo, two days journey; so we had to engage coolies to Kwei-yang foo, nine day's journey, to carry 60lbs for 3600 cash a man. Mr. Judd's journal very well describes the route from this city to the capital. In some places we passed very large bamboo paddle-wheels at work, raising

water from the river to the rice plantations above. Between every third float there is a bamboo tube, placed at such an angle that when the wheel has performed  $\frac{1}{2}$  of its revolution, the water is emptied into a trough and conducted to the fields. We often passed 15 or 20 ponies carrying opium from Yünnan to Hunan to be transhipped. A stranger in these parts is surprised at the great trade that is done in opium. Nearly every coolie uses it. They have not time to stop and smoke so they make it up into a large pill and swallow it.

We arrived at Kwei-yang foo 貴陽府 2790 *li*, on June 27th, being the 55th day from Wuch'ang. We were glad to meet Mr. Broumton, and to enjoy rest and Christain fellowship.

After a week's rest and preparation we left Kwei-yang foo, on July 5th, for "Kwangsi." We were not able to obtain much information as to the route, or about the people of the province, and what we did was of a discouraging nature. We had to go back two days' journey to Kwei-ling hien in order to strike the Kwangsi road, leaving by the south gate. Near this city one wet afternoon we met a pig dealer who had provided his pigs with *leather shoes* for the dirty weather. They walked very well. A short distance from the city we had to ascend a very steep hill. Only a few straw huts could be seen scattered about on the mountain sides, and the arable land was used to cultivate tobacco. Some sections of this road were most desolate, not a house to be seen, but only large fields whose hedges were overgrown with wild grass, to mark the industry of those who had been driven away or killed by the Miao-ts. We descended through a very grand gorge. At a short distance I saw a man's head in a wooden cage near the road side, and a short time before we passed a woman and her little child being carried in a wooden cage to the capitol. We rested at Lo-p'ing 羅平 a small village. In one place I saw a novel oil press; it was the butt-end of a large hard wood tree, with a slot cut in it about 4 feet long, and the wedges were driven up by a pole suspended from the roof. We passed several companies of Cantonese from Peh-hai, carrying their goods upon boarding spikes. The road from Lo-ping to Tu-yuin foo 都勻府 is free from hills. This city is situated in a fine valley. A temple is built upon the summit of a high hill in the city, and can be seen for many miles. The walls enclose a great deal of waste land, and the houses are rather scattered. We spoke for some time in a street and sold some books. The Roman Catholics have a place here. We saw very few idols in the southern part of this province. Stones of various shapes and sizes were placed in the shrines; in some places the shrines had the appearance of a geological collection. Alas! for these poor people. Hence to Tuh-shan 獨山 we passed through some very fine valleys well cultivated with rice. Tu-shan has a good stone wal' with a wooden fence on the top. We

went into the city. It is a compact little place. We held several meetings; the people listened well and bought books freely. We saw in the fields near here, white paper flags tipped with blood. Between these cities two of our natives were sick, one chair coolie ran away and another coolie had sore shoulders and had to return. We found that the *li* were very long, so I put on my pedometer to make a comparison. The result may be seen in the list of places and distances. One of our coolies explained to me the reason why the *li* varies; he said that if we start very early the *li* that day are short, if late, the *li* are long because the sun is high. The road from Tu-shan to Li-po hien 荔波縣 for a long distance runs through a valley, the inns are few and far between, 15 to 25 *li*, apart. At a village called Piao-Tong, we saw the finest cavern on our journey. It has two large openings, the larger about 60 feet high, the smaller about 20 feet. The entrance is by the small one; there is a short road which runs by the side of a bubbling spring and then crosses a bridge. The stone formations are very grand; the cave tapers from the front to a small hole at the back. There is a very fine column of stalactite about 20 feet high and 8 feet in diameter, with a natural staircase on each side leading to the back. Incense is burnt to this large column as well as to a few smaller ones.

Li-po hien is a small city, situated in a small plain, and also by the side of a river, which has to be crossed to continue the journey. We tried to hold a meeting, but as it was very hot few assembled and after a short time we continued our march. There is a very rugged, steep hill a short distance from the city, and about 20 *li* from Li-po, we entered a Miao-ts district called Wa-po. The women have large feet, open countenances and a tight jacket. In dirty weather they wear calico gaiters and straw shoes; their hair is neatly wound up and pinned on top of their heads. Near this place there is a remarkable hill. Near the top there is a gateway evidently large enough for a waggon to pass through. On July 16th, we rested at Shui-lu 水瀘. Here the Shui-ts tribe were keeping their New Year. In the evening some met in a cave and spent the night in singing and whistling. At a small village called T'ong-long, we held meetings in the market grounds. We saw a few Miao women smoking; a tobacco box and pipe is a general appendage. A man who heard us speaking said that he had lately joined the Roman Catholics, and the Latin words were exceedingly hard to learn.

On July, 17th we crossed the Kwei-chow boundary into Kwang-si, a large stone tablet marks the boundary, and rested at Lang-shui 浪水, a little place with only a few houses. A short distance from here our horse slipped off the road among some very sharp stones and tangled brushwood; after some time he was extricated and we

renewed our journey from Lang-shui, to Sz-eng hien 思恩縣. It is most perplexing to trace the main road, on account of the number of cross roads and the absence of road stones or men to direct us. We had some heavy rains and in some parts the mud was ankle deep and often we had to cross water-courses knee deep, because there were no bridges. Inns are few, about 20 or 30 *li* apart, the general food is rice or indian corn gruel. At a few places were enabled to speak and to sell books. We heard before leaving Kwei-yang that the people would not buy our books. I have not seen people anywhere more willing to buy books. Sz-eng hien, is a small city without a wall, situated near a river. A military examination was being held, and we secured the best spare inn in the place, a broken down room, in two corners of which were straw cooking pans, (the smoke could have been dispensed with very well), in another a pig sty. It had one redeeming point, it was well ventilated. We held a meeting in the market place, but a heavy shower made us retreat. The wind blew the rain under the tiles, and we had a sprinkling of black water upon our rice and white dresses. Our apartment was crowded with well behaved visitors till about 10 P. M. Between Sz-eng hien and K'ing-yuen foo 慶園府 there is a great deal of barren land. We were enabled in several places to do some work; often times the people asked us to sell them books. At Kwai-yuen chen 懷遠鎮 we might have sold nearly all the books we had; the people crowded our ferry boat to buy them. Hwai-yuen chen, is a very busy place: it has water communication with Canton. Kin-yuen foo, is not a large city. From Ti-shan chow, to Kin-yuen foo, small cash is used at the rate of 3 small to 1 large cash, and when large cash is used, every cash is examined and some times the Tong-ci, Tao-Kwan and other cash is refused, and this keeps up a continual quarrel about cash. We left Kin-yuen foo, for Tsien-kiang hien 遷江縣. The road for the most part runs through a thinly populated district; there are great tracts of barren land, and consequently inns are few and the main road difficult to trace. Every village seems to have its own dialect; the Mandarin is not very well understood in this section of country. We passed through Sin-ch'eng 新城, Ping-yang 平陽, each contains a few hundred houses, the former is the larger. Sien-kiang hien, is a small city situated on the bank the Sien-kiang. A common sense land-lord took us in and was not afraid of the crowds who came because some one had spread the report that we had three eyes. We spent a very happy Sabbath there speaking for Jesus, selling books and mixing up with the people who came to see us. From Sien-kiang to Nan-ning foo 南寧府 we passed through Ping-chow 賓州 a compact business place, the roads generally level, inns at seasonable distances. In many places there are great barren commons, composed of small pebbles and yellow earth, with

a good sprinkling of rugged rocks studded over the country. The most arable spots are cultivated, and cattle are driven about to graze. In some places we passed overshot water wheels, working 8 pestles hulling rice, and in one place an undershot like a Turbine wheel working a flour mill. Nan-nin foo is a large city, and the business part lies near a river, there are some very fine shops in the city. We held several meetings on the streets. The Roman Catholics have had a place here, but it has been vacated and I have been told by a Mandarin that there are none in the province. After leaving Nan-nin foo, we were benighted at Tatsun wei 大村圩 a small village and the only innkeeper refused to take us in or to sell us food. After many enquiries with the same result, a man came and kindly secured for us sleeping quarters in the school-house, and also food. We had to leave our lodgings on Sunday morning because the boys wanted to study. We had not cleared the village, when we came to a very bad piece of road, with large mud puddles on each side, in which the buffaloes sport themselves. After a little experience of these road destroyers, you wish that they were some where else. Mr. F. and I had gone ahead a short distance; it was a fine morning and we felt happy and hoped soon to reach Yang-mie where we purposed to rest. I waited sometime for the horse; as it did not put in an appearance I went back to the mud-puddles and was just in time to see the horse coming out covered with mud and our bedding and books in the mud and one evangelist and coolie considering what to do. It was little use to think, so I went in and lifted the goods on to the road, and fixed them up for putting on the horse. At this time a man came along whom we asked to give us a lift; he replied, he could not stop and passed on. In a short time we arrived at a ferry, where we bought some rice gruel; here we decided to take a general rest so turned the horse to grass and dried the things in the sun. Yang-Mie, is a large market village; it was market day and the place was crowded. All hopes were gone of resting here. I do not remember seeing before a place where there were such a low class of men gambling, wine drinking and opium smoking. We had one large meeting there, and the people after listening a short time, bought books very eagerly indeed. According to arrangement Mr. F. and others had gone on and I did not know exactly where they were. A deaf and dumb mute who knew where they were, drew me out of the crowd and conducted me to our party keeping back the crowd. We left Nan-nin fu for Tai-p'ing foo 太平府. Upon the whole the road is very bad, inns 30 to 45 li apart, very few houses, no bridges across the streams; we often had to go through water knee and waist deep. There are great tracts of land running to waste, overgrown with high grass. We passed through Sin-pa chow 新邕州, it is a small place; it has only two shops.

and these sell incense; paper and such things as pork and salt are hawked on the street. T'ai-p'ing foo, is a very small city only containing a few hundred houses. We had a very good time here with the people, many of whom could not understand Mandarin. The dialect seems to be a mixture of Cantonese and Mandarin. They very readily bought books, illustrated wall papers and the "Child's Paper."

The Mandarin treated us very kindly and here two soldiers were sent 45 *li* to escort us. This was the first escort in Kwangsi. We did not see anywhere the Chefoo Proclamation. We heard that there was a *great road* "from here to Kwie-yang; my advice to any one intending to travel this road, is to carry a small tent, rice &c., and a native cooking pan, basins and chopsticks T'ai-p'ing chow 太平州. This is merely a large village with one main street. It was market day, a large number of people had gathered; we spoke a few times and sold a number of books, and left hoping to reach Yang-li chow 義利州 by night. The road between these two places runs through a barren valley; we walked 50 or 60 *li*, without seeing a house. In some places the road runs through a swamp, nearly waist deep in water. In one place our bedding slipped off the horse as he was getting out of a pond and we were thankful that it did not get very wet. The moon appeared and we saw no signs of a human habitation and knew not when we should rest. We prayed and those precious words came to mind, ye are of more value than many sparrows." After a short time we saw some lights in the distance. Our Evangelist, Mr. Yao, and our coolie went to ask for lodgings. They gave us a signal and we went in the direction of the lights. We were surprised to see no houses, but as it were a great entrance to a cavern, formed by a large overhanging wall, a platform was built into the far end of the hole, which was divided into rooms for several families, who had squatted there. One family kindly gave us the best food they had, indian-corn porridge and some small dried fish. Yang-li chow, is a small place, but has a good stone wall. We held a meeting outside the city with a crowd who had gathered to see us; they bought books readily. We heard that a number of soldiers had left a short time before our arrival for Peh-seh 白色 and we desired to give them a wide berth, by only going a short distance to rest and hoping thus to keep in their rear. When we arrived at Shan-men miaou 山門廟, we learned that nearly 300 men had put up for the night, so we thought it best to go to a village a short distance ahead and seek for lodgings. When we arrived at the village enquiries were made for board and lodging but this was refused in every case. There was a small temple near by so we took possession of it for the night; the broken door made our beds. Mr. Yao used a bench, the coolie slept in front of the shrine, and the horse in one corner, and thus we were a select party except for those "midnight

minstrels" mosquitoes. After a time a neighbour cooked us some food and we retired praising God. We had a fall of rain during the night which made the roads very bad for both man and beast, and we had not a little trouble with our horse for about 20 *li*, on account of the mud and flooded roads. In one place the horse mistook the road and when I found him he was in a water course waist deep and quietly grazing while our things were soaking. It was necessary for his deliverance to take a bath. After this our "Dobbin" wandered off the track several times and we were determined to dispense with his services at the next city. The most annoying part, was, to be labouring under a very keen appetite, and to be deceived by those of whom we enquired as to the distance of an inn. Perhaps one man would tell us that 3 *li* ahead we could get a good breakfast and perhaps we walked 10 *li*, and no inn in sight. A farmer at Shang-men 善門 took us in and we stayed the day and had porridge and fowls. From Shang-män to Lung-ying chow 龍英州; the road crosses several hills, and the country generally is well cultivated. Lung-ying, is a large village; it has one long, busy street on market day, and the ruins of a large Ya-men. It was market day when we arrived and there were a large number of women who carried large loads of wood and grain for sale. These women wear a long skirt of black calico, nicely trimmed and also silver bracelets, neck rings and hair pins; they wear their hair in a peculiar fashion, an "idiot fringe" cut level with the eyebrows, and then some loose hair about a foot long is divided, the front is drawn from the forehead behind the ears and the hind part is placed in front of the ears which look like large drops. They chew a nut which blackens their teeth. The women in Kwang-si, work harder than I have seen women elsewhere; they carry heavy loads, work in the rice fields, &c., whilst the men as a rule keep the house. It is common to see men nursing their children. We had breakfast, held a meeting, sold books and left. Between Lung-yin and Shang-yin chow 上英州, the valleys were full of green rice, and the mountains cultivated several hundred feet high. It looked peculiar to see the smoke curling up from the opening and the oxen grazing as if in a meadow.

Shang-yin chow, is a large village. It was dusk when we arrived and the soldiers were quartered here for the night. Mr. Yao found us a place, and our kind host gave us the first floor, which was a loft, and the beams were richly hung with indian-corn and tobacco leaves. After supper a few came to see us and we had a long conversation about the Gospel. We left this place soon after the soldiers, in a Scotch mist; the road was a dry soil and most difficult to walk. We had breakfast at Pa-tung 芭洞 a small village, and a few gathered round in the rain and very readily bought our damaged books. We hope that the time expended in

drying them would increase interest in them. We sent Mr. Yao before us to Pa-k'ao 邕峤. After some difficulty he obtained quarters for us. Every spare place was occupied by the soldiers. When we arrived at the house the landlord shut the door in our face and said, "You cannot come here." It appears that a soldier had warned him against taking the "foreign devils," into his house. The neighbours all refused to take us in or to sell us food, so we took possession of a shed by the side of our frightened host, and thanked God for permitting us to follow Him who had no place to lay his head. From Pa-k'ao, to Lung-tun 隴整 20 li, was a most wretched road, steep, rough hills to ascend and descend, in some places the stone steps were displaced and the earth washed away, thus making it very difficult to travel. Lung-tun, has three houses. Chen-ang foo 鎮安府 is a small city and it does not appear to do much trade. We stayed nearly a day, and large crowds came to our inn to see us, to whom we spoke, and sold a number of books and wall papers. We sold our horse here and hired a coolie to Peh-seh 百色. This man did not know his way and he took us a day's journey off the track, and coolly told us at night that he did not know the way. We met a man in our inn, who had heard the Gospel in Canton but he was not clear as to who Jesus was. Soon after leaving for Peh-seh it began to rain. We had to go across a very barren strip of country and we were benighted at the small village Shen-men ts'un 神門村 14 li, from Peh-seh. We enquired at many houses for lodging without success, so we had to take a temple for the night. In a short time a small crowd gathered to see us. Some treated us very kindly, one young man, a travelling salesman, brought us some cakes and sympathized with us, another brought us some tea and expressed his sorrow because he was not in when our men enquired for a place. A neighbour kindly cooked us some food. Soon we closed the door and retired.

Peh-seh 百色 is a small city but it is an important mart, because it is the depôt of the Canton and Yü-nan trade. From here the goods are carried by coolies. The Yü-nan road branches off the Kwei-yang road about 25 li, from the city. There are some very fine shops in the business part. We had a busy time both in our inn and on the street speaking and selling books. The coolies are scarce in this section and their prices are high, because they calculate for the time to return, about 250 cash a day. From Peh-seh to Sze-ch'eng foo 泗城府 the roads run over some very high mountains, (real lung testers) and also upon the hill sides. The paths are narrow and in many places the grass has grown over the path, and a small gap, unnoticed, might prove dangerous. The scenery in some sections is grand in the extreme, causing us to praise God. Sz-ch'eng foo is a very small city, lying in a basin among the mountains. The Ch'í-fu, kindly sent a man with us to

Lo-huh 羅斛 in Kwei-chow, about 6 days journey. A short distance from here there is a large settlement of the Heh-miao-tsi, with their prince but they seldom come to the city. We rested at Sin-lung shan 新龍山 18 *li* from the city. There is one inn and a few houses. It is situated at the base of a high mountain. We had a little affray here. In our inn a few words arose between our two coolies. Mr. Yao endeavored to settle the quarrel, when the Kwang-si coolie reviled him and said "you are not in Hu-nan, but in Kwang-si, and I will kill you" and thus he took a dagger out of his tail (which was wound up), and made an attempt. He was quickly thrown down, and seized by the throat and the knife was taken away. We were a little anxious about such a fellow. The next morning instead of taking him to the mandarin, he besought us to forgive him, which we did and afterward we had no trouble with him.

Nan-peï 南碑 has only two houses one of which is an inn. Kan-t'ien 甘田 is a large village situated in the midst of a beautiful, fertile rice valley about 15 *li* long. There are a number of strong stone enclosed homesteads in many parts. A few gathered to whom we spoke about the Gospel. At Heh-tung 黑洞 there is only one house an inn. Li-yiu 里幼 is a large village close on the border of Kwei-chow. The travellers on this road generally carry their rice for use either on the road or in the inns. At Tu-k'eu ts'un 渡口村 there a few homes and some boats. It is on the bank of the Hung-shui kiang 紅水江 which forms for some distance (I could not find out how far) the boundary of Kwang-si and Kwei-chow. It is not given either in native or foreign maps. The land north of the river for some distance was ceded to Kwei-chow because of some dispute. We had to take a boat about 100 *li* down the stream to join the Kwei-yang road. The water is very red with many rapids and little cultivations along the banks. Lo-huh 羅斛 is a large village, and bears the marks of being at one time a very busy place, from the great number of graves. Last year there were two large fires, which scarcely left an old house. The people were busy building straw houses. Many collected and heard us tell the old story of Jesus and his love.

From Pa-yang 邕羊 to Kwei-yang-fu, 220 *li*, with the exception of a short distance, is one beautiful rice village, the finest strip of cultivated land that we saw on the journey. Ting-fan chow 定番州. This is a moderate sized city, but there is very little trade done. A would be blind beggar hearing that foreigners were passing solemnly opened one eye to see us.

We arrived at Kwei-yang-fu 貴陽府, on September 6th, after an absence of two months, and we were glad to meet Messrs. Broumton and Landale and to have Christian fellowship.

We were called to pass through a heavy trial here, to see our Bro. Mr. E. Fishe, pass away to be for ever with the Lord. About

Sept. 2nd, he complained of a cold but he hoped that a few day's rest would restore him and that we should be able to take our home-ward journey through Kwang-si in a few days. From about the 14th he complained of weakness, he freely partook of the stock of foreign and native nutritious food we had, but still he grew weaker but did not complain of being seriously ill. On Sunday 16th, he spoke of writing the "Recorder" and entered freely into conversation. On Tuesday, September 18th, about 9.20, a.m. whilst we were praying at his bedside, we heard a sudden pause in his breathing; we arose and to our great surprise we watched him breathe his last. On Friday 21st, we buried our esteemed brother a short distance from the East gate. He was a very quiet humble Christian, one who could bear much and seldom complain, and whose Bible was his constant companion.

I left Kwei-yang for Wu-ch'ang on Sept 24th, and arrived on Nov. 1st. Mr. C. H. Judd, has already given a sketch of this route so that I will not trespass upon your valuable space. The part of Sz-chwen through which I passed was most densely populated. I passed large numbers of men and boys carrying salt. It looked like rock salt; great quantities are made in Sz-chwen. The mode of making it is as follows; artesian wells are bored several hundred feet through the rock, by means of a drill on one end of a bamboo rope and the other is attached to a lever like a pump handle. This is pressed down by six men, who continually jump on and off and by this means after months or years reach the brine. Large bamboo sucker pumps are sent down and these are wound up on a large drum worked by oxen. The brine is conducted to the evaporating houses, where it is boiled down in large pans weighing about 1000lbs each. A gas comes up from the earth and this is led by bamboo pipes under the pans, where a continual gas jet is burning till the salt is consolidated.

During this journey of more than 10000 *li*, the people treated us kindly and listened attentively. Not an hair of our head was hurt, nor a cash stolen by force. There is now, I believe, a wide door opened for us. May our God and Father bless the word spoken, and the books and tracts distributed, to the salvation of many souls, and may the Lord of the harvest send forth labourers into this vineyard, for "The harvest is great and the labourers are few."

*Table of distances.*

|                                    |    |    |    |                  |
|------------------------------------|----|----|----|------------------|
| Wu-ch'ang to Kwei-yang foo,        | .. | .. | .. | 2790 <i>li</i> . |
| Kwei-yang, Kwang-si, to Kwei-yang, | .. | .. | .. | 3581 „           |
| „ to Ch'ung-king,                  | .. | .. | .. | 1050 „           |
| Ch'ung-king to Wu-ch'ang,          | .. | .. | .. | 2930 „           |
| Total                              | .. | .. | .. | 10351            |

## The "Kwang-si" Route.

|     | PED. | CHIN. LI. |                       | PED. | CHIN. LI. |
|-----|------|-----------|-----------------------|------|-----------|
| 貴陽府 | ..   | ..        | Brought forward, 1847 | 1847 | 1906      |
| 觀音城 | ..   | 50        | 土平                    | 65   | 60        |
| 裴羅  | ..   | 50        | 太城                    | 40   | 45        |
| 聞馬  | ..   | 65        | 養山                    | 50   | 50        |
| 黃獨  | ..   | 58        | 廟善                    | 32   | 35        |
| 老水  | ..   | 48        | 龍上                    | 35   | 25        |
| 水涼  | ..   | 45        | 英英                    | 5    | 5         |
| 都洗  | 78   | 57        | 合州                    | 30   | 36        |
| 思泰  | 78   | 46        | 州洞                    | 31   | 25        |
| 慶石  | 88   | 75        | 州洞                    | 45   | 40        |
| 冷能  | 85   | 75        | 州洞                    | 30   | 25        |
| 平運  | 88   | 55        | 州洞                    | 45   | 40        |
| 邨實  | 85   | 56        | 州洞                    | 30   | 20        |
| 丁泰  | 85   | 55        | 州洞                    | 30   | 30        |
| 八三  | 33   | 35        | 州洞                    | 21   | 25        |
| 南石  | 88   | 62        | 州洞                    | 36   | 50        |
| 大揚  | 90   | 70        | 州洞                    | 20   | 25        |
| 姓根  | 65   | 55        | 州洞                    | 24   | 30        |
| 新嘶  | 80   | 75        | 州洞                    | 17   | 15        |
| 駛太  | 65   | 60        | 州洞                    | 67   | 75        |
|     | 30   | 30        | 州洞                    | 70   | 90        |
|     | 45   | 40        | 州洞                    | 14   | 8         |
|     | 95   | 80        | 州洞                    | 33   | 35        |
|     | 45   | 35        | 州洞                    | 54   | 60        |
|     | 23   | 25        | 州洞                    | 22   | 30        |
|     | 18   | 15        | 州洞                    | 22   | 30        |
|     | 78   | 85        | 州洞                    | 23   | 30        |
|     | 97   | 110       | 州洞                    | 18   | 20        |
|     | 33   | 35        | 州洞                    | 55   | 70        |
|     | 40   | 30        | 州洞                    | 63   | 80        |
|     | 18   | 20        | 州洞                    | 63   | 90        |
|     | 20   | 30        | 州洞                    | 55   | 60        |
|     | 7    | 7         | 州洞                    | Boat | 100       |
|     | ..   | ..        | 州洞                    | ..   | ..        |
|     | 72   | 65        | 州洞                    | 8    | 10        |
|     | 32   | 22        | 州洞                    | 63   | 70        |
|     | 50   | 65        | 州洞                    | 20   | 25        |
|     | 88   | 70        | 州洞                    | 54   | 60        |
|     | 58   | 50        | 州洞                    | 18   | 15        |

Carried forward, 1847

1906

Carried forward, 3165

3430

June.]

## INITIATION OF BUDDHIST PRIESTS.

181

|                         | PED. | CHIN. LI. |                         | PED.  | CHIN. LI. |
|-------------------------|------|-----------|-------------------------|-------|-----------|
| <i>Brought forward,</i> | 3165 | 3430      | <i>Brought forward,</i> | 3367  | 3620      |
| 清洞 ..                   | 77   | 70        | 花草老 ..                  | 30    | 25        |
| 定番州 ..                  | 75   | 60        | 貴陽府 ..                  | 25    | 25        |
| 土橋 ..                   | 28   | 30        |                         |       |           |
| 青岩 ..                   | 22   | 30        |                         |       |           |
|                         |      |           | Total ..                | 3,422 |           |
| <i>Carried forward,</i> | 3367 | 3620      |                         |       |           |
|                         |      |           | Chinese li Total        | 3,670 |           |

|                         | CHIN. LI. |                         | CHIN. LI. |
|-------------------------|-----------|-------------------------|-----------|
| <i>Brought forward,</i> | 3345      | <i>Brought forward,</i> | 3345      |
| 辰谿縣 ..                  | ..        | 魚水塘 ..                  | 465       |
| 茶灣 ..                   | 40        | 白水塘 ..                  | 480       |
| 江口 ..                   | 85        | 羅秋 ..                   | 510       |
| 仙灣 ..                   | 105       | 沅州府 ..                  | 540       |
| 黃溪司 ..                  | 135       | 雙岩塘 ..                  | 585       |
| 龍頭巷 ..                  | 145       | 便水寺 ..                  | 600       |
| 同灣 ..                   | 165       | 磨沙坪 ..                  | 640       |
| 新路崗 ..                  | 185       | 新店 ..                   | 665       |
| 成都崗 ..                  | 195       | 晃州 ..                   | 680       |
| 黃石洞 ..                  | 225       | 龍溪口 ..                  | 685       |
| 安江 ..                   | 240       | 九店塘 ..                  | 695       |
| 洪江 ..                   | 300       | 小江口 ..                  | 710       |
| 黔陽 ..                   | 360       | 麻衣塘 ..                  | 820       |
| 廟塘 ..                   | 375       | 玉屏縣 ..                  | 760       |
| 桐木洞 ..                  | 390       |                         |           |
| 獨贊 ..                   | 420       |                         |           |
|                         |           | Total ..                | 12,180    |
| <i>Carried forward,</i> | 3345      |                         |           |

## INITIATION OF BUDDHIST PRIESTS.

BY THE EDITOR.

THE monastery at Kooshan is the head-quarters of Buddhism in the Province of Fokien. Here, on the night preceding the birthday of Sakyamuni, new priests are yearly initiated. Sakyamuni's birthday occurs on the 8th day of the 4th moon, which this year is the 9th of May. In company with two friends, I ascended the sacred mountain last night, (May 8th.) We reached the monastery about 7 P. M., and found it crowded with visitors, who had come to witness the ceremony.

We spread our lunch on a table in the main guest room, and were surrounded by a very undesirable "cloud of witnesses" while eating. Our inquisitive friends made very shrewd guesses as to our food. Canned peaches were pronounced to be duck's eggs; butter was confidently affirmed to be lard; a bottle of pure water was declared to be

wine; white sugar was salt, and the quantity of "salt" used on our strawberries astonished them while the strawberries themselves were an insoluble conundrum.

About 9 o'clock, one of the leading priests took us to a side room, where the novitiates were engaged in a preliminary service. There were twenty-eight of them, of various ages between 15 and 40 or 45 years. Suddenly, about 10 o'clock, they were hurriedly taken to the main temple. Each candidate was attended by two priests. While the candidates knelt before the tables which were placed in the room for this occasion, the attending priests first made from three to twelve small black rings upon their heads, with a sort of stamp. These circular spots were then covered with a substance having the appearance of ointment, or soft sticking salve. To these sticky surfaces, conical pastilles of mugwort incense were attached, which were then set on fire, and allowed to burn down into the closely shaven heads of the candidates. While the pastilles were burning, the attending priests were assiduously rubbing the surrounding surface of the head, probably with the purpose of obviating or mitigating the sensation of pain from the burning, on the principle of counter-irritation. During all this time, the priests and novitiates were constantly repeating some ritual form together.

The scene was altogether a very curious one. Immense cups of oil, having the appearance of red candles over two feet high, and from four to six inches in diameter at the top, were burning, all over the room were kneeling candidates, with from three to a dozen pastilles, sticking up like little spikes on their heads, and slowly burning down into the flesh, while the priests at their sides kept up an energetic rubbing, to which the subdued and rhythmical tones of the ritual seemed to be keeping time.

In about twenty minutes the work was done, and the candidates were taken back to the room from which they came, and allowed to go to bed and keep quiet. The ashes of the pastilles remained on the burned spots; and it is said that the sores are not dressed in any way. The candidates affirm that they experience no pain in the operation.

I had, somehow, formed an impression that the priests were subjected to burnings at various stages of their advancement; but I was informed last night that the burning takes place only once, and that the number of holes burned varies from three to eighteen, at the option of the candidate, who decides beforehand how many he will have.

After the candidates had retired, our attention was attracted to a crowd in front of the three great Buddhas. We found that they were surrounding a priest who was kneeling there, with his left hand bound

in a cloth—the fingers, except the third, being turned under. This third finger protruded, and was bound around with cloth and brown paper, on which some oil had been poured. This finger he held in the flame of a candle for about three-quarters of an hour, while the paper and cloth with which it was covered were burned to a black, charred mass. He then walked to the hall in the rear of the main hall, and kneeling there, continued the burning some ten minutes longer. Then he walked to the bell tower, and ascended the steps to the bell-loft, where, kneeling before a table, he took a pair of large and apparently not very sharp scissors, and cut off the burned finger at the second joint. He then retired to a bed prepared for him in the bell-loft. Throughout the whole of this performance he was attended by two other priests, who supported him on each side, and repeated ritual sentences with him. The reason assigned for this astounding act is that the priest wishes to become a Buddha. It is affirmed that if he can thus burn three fingers from his hand, and feel no pain from it, he will ascend to heaven, and become a Buddha. During the process of burning, I could discover scarcely any evidence of suffering in his countenance, although at the end he appeared very much exhausted. We were told that for some days before the burning the finger was bound with a tight ligature at the second joint. No doubt this would deaden the upper part of the finger, and render the operation considerably less painful than it would otherwise be. This seemed to me the most utterly heathenish thing I had ever seen at Kooshan. I was informed that such performances are comparatively infrequent—the last having occurred 12 or 14 years ago.

About two this morning, over 80 priests assembled in the main hall to recite the grand ritual in honor of Sakyamuni—an image of whom was placed on the front table in a shallow tub of water in which were two large brass spoons. After some ritual recitation, one of the leading priests knelt in front of this image, and three times in succession took a piece of sandalwood between his two thumbs and fore-fingers, elevating the other fingers perpendicularly, and then placed the sandalwood in the burning ashes of the incense urn. He then placed in the tub, at the feet of the idol, a present of cash, wrapped in red paper. Then, three times successively, he filled a spoon with water, which he poured upon the head of the image. Then, after prostrating himself before the idol, he retired. After several of the leading priests, including the abbot, had repeated this performance the other priests came up in pairs, two kneeling together. As all the priests took part in this ceremony, it occupied a long time; and the little tub was pretty well filled with the offerings when all were done.

What seemed to me the most singular circumstance connected

with the matter, was the presence of half a dozen Taoist priests, who joined in all the ceremonies, doing everything that the Buddhist priests did, and presenting a very odd appearance, with their topknots and cues, among their closely shaven Buddhist brethren. It seemed strange that the worship of Sakyamuni by celibate Buddhist priests, with shaven heads, into which holes were duly burned at their initiation, should be participated in by married Taoist priests, whose heads are not wholly shaven, and have never been burned. Is this a "liberality" of these latter days, or has the custom come down from the past?

The ceremony closed a little after 4 A. M., and we at once descended the mountain—glad to escape from its wretched heathenism to Christian homes.

---

### THE REVISION OF THE ENGLISH BIBLE.

BY REV. JOSEPH PULLMAN.

**T**HE work of revising the English Bible, which for seven years has been going forward under the labors of distinguished English and American scholars, has naturally awakened a deep interest among English-speaking Christians in all parts of the world.

There are two opinions about the wisdom of the undertaking. The general verdict is that the revision is demanded by the progress which Christian scholarship has made during the last three centuries, that it will aid and increase the study of the Word of God, and quicken the spirituality of the Churches. But there are others on both sides of the sea who fear that the proposed revision will unsettle the faith of many in the authority of the Scriptures, and wean the hearts of the people from the grand old English Bible.

Whatever the result may be, it is now quite certain that in a few years a new Bible will be in the market competing for popular favor with the old one, and commended by many of the ablest Christian scholars of our time. But there is, we think, no occasion for fear. The able committees who have the work in hand do not purpose to make a *new* translation of the Scriptures. They purpose simply to amend and correct the old one where it is evidently defective; and so conservative is the spirit in which the work is being done that with the new version in hand most Bible readers will fail to discover, without special examination, that they are reading a revised version. In order to put this subject clearly before the reader he is invited to review the origin and history of the English Bible.

The sixteenth century gave many great gifts to the world, among which may be reckoned Protestantism and the great evangelical Churches, the awaking of the intellect of Europe and the revival of

classical learning; and, chiefest of all, an open Bible. It was the most important of the nineteen Christian centuries, the first only excepted. More aptly than Hugo wrote of Waterloo, it may be said that the Reformation was "a change of front of the world."

Learning had risen from the tomb of ages with the Bible in her hand. The day of reckoning had come for the apostate Church which had polluted the temple of God with her abominations. Men's brains were busy, their spirits were stirred and their hearts were full. The world was young again. The miracle of tongues was repeated, and in a single generation the Bible was translated into every chief language of Europe, and men cried out, "We do hear them speak *in our tongues* the wonderful works of God." Germany first broke the spell; but England joined the shout and echoed it back with her island voice from her thousand cliffs and craggy shores in a longer and louder strain. "With that cry," says Hazlitt, "the genius of Great Britain rose and threw down the gauntlet to the nations." Then from the poets went forth:

Those melodious bursts that fill  
The spacious times of great Elizabeth  
With sounds that echo still.

Then Richard Hooker gave ecclesiastical polity to the Church; Sir Edward Coke gave the Common Law to the State; Sir Francis Bacon opened the purblind eyes of science and philosophy; and William Shakespeare wrote his dramas for the world. Drake and Raleigh were on the high seas, and Philip Sidney led the chivalry of England in the brave conflict of the Dutch with Spain. The clatter of printing-presses, pleasant as the Spring notes of the bluebird, was heard in the land. Oxford and Cambridge were in a ferment. Fires of martyrdom were burning at Smithfield, and enthusiastic gospellers, hawking "Tyndale's Testament" or the "Geneva Bible," went every-where through the land.

It is a striking proof of the greatness of that epoch that all the great Protestant Churches of the world had their birth in the sixteenth century—the Lutheran and Reformed Churches, the Episcopal Churches, the Presbyterian Churches, the Baptists, and the Congregationalists. Methodism, like the apostle born out of due time, is the only exception. It was that great sixteenth century which gave the world the authorized version of the English Bible, a version, which all things considered, is probably the noblest copy of the Word of God ever produced. From Selden to Schaff, the almost universal testimony is that "it is, upon the whole, the best translation ever made." The genius and the heroism and the piety of sixteenth century England were poured into it. Unlike the other great vernacular versions of Europe it was not the work of a single translator, or of a single gene-

ration. Luther gave Germany her Bible, but the English Bible was the growth of a hundred years. Three generations wrought upon it. It was begun when William Tyndale, born only one year after Martin Luther, made the vow in his young manhood, that "if God spared his life he would cause a boy that driveth a plough to know more of the Scriptures than the Pope did;" and it was completed when the able revisers of King James finished their labors in 1611. The "King James," which we prize so much, was not, therefore, a new translation, but a sixth or seventh revision of a translation made in the first quarter of the preceding century. Dr. Niles Smith, one of the revisers, wrote: "We never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better; or out of many good ones, one principal good one, not justly to be excepted against."

In another respect, the English Bible differs from the Bibles of the Continent. It has the seal of martyrdom upon it. Luther, Calvin, Lefevre, and others of the Continental translators, died in peace and honor; but our Tyndale was first exiled and afterwards strangled in a foreign land; Coverdale, who gave us our first complete Bible, by cruel exile barely escaped the stake; Rogers, author of the "Matthews Bible," was the first victim of the Marian persecution. Sir Thomas Cromwell, whose influence brought out the fourth revision, the "Great Bible," was beheaded; and Cranmer, life-long friend of the Word of God, whose picture stood with those of Henry and Cromwell on the frontispiece of the "Great Bible," perished with his friends, Latimer and Ridley, in the martyr fires at Oxford. A baptism of blood consecrated the English Bible to the master's service.

Who can estimate the blessings which the dear old English Bible has bestowed upon the English-speaking nations and upon the world! No other version of the Scriptures has been so widely or so reverently read; and it is estimated that in our time the two Bible societies of England and America send forth more copies of the English Bible than are printed in all other languages combined. The touching tribute of Dr. F. W. Faber, after he became a Romanist, to "the uncommon beauty and marvelous English of the Protestant Bible" may be quoted: "It lives on the ear like a music that can never be forgotten; like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of the national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and

all that there has been about him of soft and gentle and pure and penitent and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. It has been to him all along as the silent, but oh! how intelligible, voice of his guardian angel, and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

If it were proposed to take away this version of centuries and to put a new one in its place, then, indeed, would there be a loud and persistent protest. To many the proposition would savor of sacrilege. Devout minds always shrink from any interference with their sacred things. The conservative instinct of religion is ever alert to protest against any interference with the past. To this day it is a crime in the eyes of a devout Mussulman to translate the Koran. And the Church of Rome was successful through centuries in confining the Bible in the sepulcher of a dead language. And the Greek Church to this day persists in upholding the exclusive authority of the old Septuagint version, though confessedly a most defective translation of the original Scriptures.

One of the bravest things ever done was Jerome's revision of the old Latin Bible, or, more correctly, his translation of the Bible from the original Hebrew and Greek, and his exposition of the errors and absurdities of the received version. For the performance of that great work, by which he now commands the homage of the world, the coarsest vituperation was heaped upon him. "His enemies," he said, "snapped at him like dogs." Even Augustine looked upon the labors of his friend with painful suspicion, and entreated him to give over his ill-advised schemes. Fortunately for the Church, Jerome was as obstinate and determined as he was irascible. "They malign me in public," he said, "but read me in a corner, being at once my accusers and my defenders." "Let them read," he wrote to a friend, "rejoicing in hope, serving the *time*, Let us read, rejoicing in hope, serving the *Lord*." It took two hundred years for the magnificent translation of Jerome to overcome the superstitious prejudice of the Church. Augustine to the last refused to countenance it. A loud outcry from the faithful that he was a disturber of the peace of the Church was his reward. But time is on the side of truth, and now for many a century Jerome's Bible has borne that most honorable name, the Vulgate—the common people's Bible.

Two questions present themselves to every mind that comes to this subject for the first time: Is there need of a revision of the English Bible? And is it expedient to attempt such revision at this time? A brief review of the history of our Bible will help us in forming an opinion on these questions.

It has already been stated that "King James" is the sixth or seventh revision of the original translation. The Jews and Christians of the first century claimed that a divine inspiration protected from error the translators of the Septuagint, but such claim has never been made for the English Bible, which however, comes much nearer to the original than did the Septuagint. It is a revision of revisions, going back through the Bishops' Bible (1568), and the Geneva Bible (1557-1560), and the Great Bible (1539), and Matthew's Bible (1537), and Coverdale's Bible (1535), to the Bible of William Tyndale (1525-1535), who was the Luther of the English Reformation, and, as Schaff says, "the real author" of the English version.

Westcott, in his "History of the English Bible," writes of Tyndale, "It is even of less moment that by far the greater part of his translation remains intact in our present Bibles than that his spirit animates the whole." William Tyndale was a man of original genius and of extensive learning. He was a master of the chief languages of his time in addition to the Hebrew, Latin, and Greek. But his character, even more than his learning, fitted him for his great work. Foxe calls him "for his notable pains and travail, an apostle of England." "My part be not in Christ," Tyndale wrote, "if mine heart be not to follow and live according as I teach. And as concerning all I have translated or otherwise written, I beseech all men to read it; for that purpose I wrote it, even to bring them to the knowledge of the Scriptures."

Tyndale's New Testament was published in Germany in 1525, because the King of England refused to give him or his book a place in his native land. The versions employed in the translation were Erasmus's third edition of the Greek text and Luther's German Testament. His Pentateuch, the only part of the Old Testament which he published, was translated from the Hebrew, and issued in 1530.

A coadjutor not unworthy of Tyndale was Miles Coverdale, to whom it was given to finish what was so well begun. Coverdale lacked the heroic vigor and massive strength of the English Luther; but like Melancthon, he wins admiration by the beauty of his spirit, the fervor of his piety, and the purity of his English. Encouraged by the friendship of Cromwell, he published a complete English Bible in 1535, first on the Continent, but soon after in England also. Coverdale was not an original translator. The title-page of the first edition reads, "faithfully and truly translated out of Dutch (German) and Latin into English." The versions he employed were Tyndale's, Luther's, the Vulgate, and the Zurich Bible of Zwingli. "Lowly and faithfully," he wrote, "have I followed mine interpreters." An instinct of discrimination and a delicacy of ear is claimed for him as a trans-

lator. To him we owe the phrase "the pride of life," which supplanted Tyndale's the "pride of goods;" also "the world passeth away." instead of "the world vanisheth away." He had the phrase, "and shutteth up his heart," where Tyndale read "shutteth up his compassion," and King James has the ugly phrase, "shutteth up his bowels of compassion."

The so-called Mathews Bible was an edition revised by John Rogers, the martyr, on the basis of Tyndale and Coverdale, and published in 1537. The Great Bible was edited by Coverdale at the request of Cromwell, and published in April, 1539. It passed through six editions in two years. As Tyndale's translation was the basis of the work, it came about that "my Lord of London," Tunstall, whose name was on the title-page, authorized what a few years before he had condemned and burned.

The next English Bible was published during the reign of Mary. It is known as the "Exiles' Bible," or, from the city where it was prepared, the "Geneva Bible." It was the work of devout and scholarly men, whom the Marian persecution had driven into exile. Geneva, at that time, was the Mecca of Reformers, and there, under the inspiration of Calvin and Beza, a new English version was prepared. In some respects, it was an improvement on its predecessors, while Tyndale and Coverdale were still the foundation; and because it was published in small volumes and in Roman type it soon became a favorite, and for three quarters of a century it held its place as the household Bible of England. The "Bishops' Bible" was published under the supervision of Archbishop Parker in 1568, and was a revision of the "Great Bible."

This hasty sketch leads us to the authorized version, our own "King James." In the year 1604, at a conference of the clergy, held by James in Hampton Court, the first steps were taken for a new Bible. Dr. Reynolds, of Oxford, quoted several mistranslations from the authorized Bibles. "My Lord Bancroft," of London, opposed, saying, "If every man's humor should be followed, there will be no end of translations." But James was ambitious of literary fame, and before the end of the year a committee of forty-seven eminent scholars was appointed, and the work was begun. The translators were divided into six companies. A set of rules prepared probably by Bancroft, defined their duties accurately, of which the first and fourteenth may be quoted:

"RULE I. The ordinary Bible, read in the Church, commonly called the Bishops' Bible, is to be followed, and as little altered as the truth of the original will permit."

"RULE XIV. These translations to be used when they agree bet-

ter with the text than the Bishops' Bible,—Tyndale's, Mathews', Coverdale's, Whitechurch's (the Great Bible), and the Geneva."

The translators had, therefore, the largest liberty to draw upon all previous versions for whatever of strength or beauty or accuracy they might contain. They disclaimed the intention of a new translation, but they urged against opponents that if the "Ethics," of Aristotle merited seven English translations, surely the Word of God merited a seventh revision. In a few years the work was finished, and in 1611, was issued from the press.

It will be well for those who fear the unsettling of faith by a new revision, to remember that in the sixteenth century there were several rival versions without any detriment to Christianity. And Dr. Lightfoot, who was a master in Biblical criticism, declares that no criticism can disturb a single doctrine of the general Church.

A brief history of the present revision movement will now be in order. In May, 1870, after long previous discussion, the Convocation of Canterbury resolved "that it is desirable that a revision of the authorized version of the Holy Scriptures be undertaken." A committee of twelve members of the Convocation was appointed to undertake the work, and was empowered "to invite the co-operation of any, eminent for scholarship, *to whatever nation or religious body they may belong.*"

While it may be regretted that this great work originated with one Church rather than with the Churches of Christ, we are bound to admire the wisdom and catholicity of the Committee in prosecuting the work committed to them. The revisers are selected from all the leading Churches of Great Britain, and represent the ripest Biblical scholarship of our time.

"I do not hesitate to say," writes Philip Schaff, "that in ability, learning, tact, and experience, it is superior to any previous combination for a similar purpose, not excepting the forty-seven revisers of King James, most of whom are now forgotten. Trench, Ellicott, Lightfoot, Stanley, and the late Dean Alford, stand first among the modern exegetes of the Church of England; and Alexander, Angus, Brown, Eadie, Fairbairn, Milligan, Moulton, hold a similar rank among the other denominations. There are no textual critics now living superior to Tregelles, Scrivener, Westcott, and Hort." The late Constantine Tischendorf, in Germany, was, in critical acumen concerning the text of Scripture, the peer of them all, and his labors perhaps more abundant than any.

The conservative and judicious spirit of the committee, as well as the character of the revision, may be judged by the rules, adopted at the first meeting for the government of the revisers:—

"1. To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.

"3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

"5. To make or retain no change in text on the second final revision by each company except *two-thirds* of those present approve of the same; but on the first revisions to decide by simple majorities.

"6. In every case of proposed alteration that may give rise to discussion, to defer the voting thereupon till the next meeting whenever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice of the meeting.

"7. To revise the headings of chapters, pages, paragraphs, italics and punctuation.

"8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

Thus far the work was confined to Great Britain. But it was soon felt that the task of preparing an English Bible, to be read by all English-speaking people, ought to be shared in by Biblical scholars in America. Accordingly, at the request of Bishop Ellicott, Chairman of the New Testament Committee, Dr. Philip Schaff, prepared a draft of rules and a list of American scholars to co-operate in the work, which in due time, were submitted to the English Committee and approved. Among the American revisers are Drs. Conant, Tayler Lewis (deceased), George E. Day, Ezra Abbot, Hackett, Hodge, Kendrick; Bishop Lee; Van Dyck, of Syria; Washburn, Woolsey, and Philip Schaff. Four of the committee are of the Methodist Episcopal Church, namely: Drs. Strong, Crooks, W. F. Warren, and Burr.

The plan of work as between the English and American Committees is that the English Committee send their revision to their brethren in America as soon as a book is finished. The Americans review this, approving or altering the same with absolute independence. The work is then returned, and the English Committee go over the whole a second time, reviewing, in their turn the transatlantic revision. It has not yet been determined how ultimate differences between the two

Committees shall be adjusted. In this way a large part of the Bible has already been revised.

The first and most difficult work of the revisers was with the Greek text. Not that the Hebrew text of the Old Testament is correct, but the means of amending it are very scanty. But few Hebrew manuscripts are older than the twelfth century, and not one has survived that is of very ancient date. Our version of the New Testament was made from the so-called "received text," *textus ab omnibus receptus*, which was the fourth edition of Erasmus's Greek Testament (1527), corrected by Stephens (1550), and by Beza (1589). But great improvement has been made in the text since the sixteenth century. Immense amounts of material for textual criticism have been gathered and thoroughly investigated by scholars. The best Uncial manuscripts were then unknown. The Sinaitic and Vatican manuscripts have since been brought to light; old versions, as the Itala, Vulgate, and Peshito have been thoroughly studied, as well as the Biblical quotations of the ante-Nicene Fathers.

Dr. Lightfoot has declared that "a study of the history and condition of the Greek text solves more difficulties than it creates." The magnificent labors of Mill, Bengel, Griesbach, Wetstein, Lachmann, Tischendorf, Tregelles, and others, have restored the original text, and given to the Church the *ipsissima verba* of the apostles. Romanists and infidels, and not unfrequently Protestant divines, have opposed these labors of the critics. The saintly Bengel was branded as a "Bible murderer." Mill's New Testament, with its thirty thousand various readings, created a panic in England. Like Jerome in the early Church, Bengel was malignantly assailed until the prayer was wrung from him, "Oh that this may be the last occasion of my standing in the gap to vindicate the precious original text of the New Testament!" Jerome, in a different spirit, told his accusers that "a lyre is played in vain to an ass." Bentley anticipated Dr. Lightfoot in the opinion quoted above, when he wrote, "make your thirty thousand variations as many more, and even put them into the hands of a knave or a fool and yet he shall not extinguish the light of a single chapter, nor so disguise Christianity but that every feature of it will still be the same."

A few of the changes accepted by the critics, may be given. The passage (1 John v, 7) "For there are three that bear record in heaven etc., is omitted. "Take heed that ye do not your *righteousness* before men." "*I will make* here three tabernacles," sounds quite like Peter. "Whoso is angry with his brother" "without cause" must be omitted. "Glory to God in the highest, peace on earth *among men of good will*." "God manifest in the flesh" (1 Tim. iii, 16), has less authority than "who was manifest in the flesh." The last twelve verses of

of Mark, and the beautiful story of the woman charged with adultery in John, will probably be omitted. "For thine is the kingdom, and the power and the glory, Amen," is without doubt an interpolation from the liturgies, as it is not found in any ancient manuscripts. The troublesome fourth verse of the fifth chapter of John, that about an angel coming down and troubling the pool, will be omitted. Errors of translation, of English grammar, and archaisms are being corrected by the revisers.

"Have ye received the Holy Ghost since ye believed," is more intelligible when properly translated,—“Did ye receive the Holy Ghost when ye believed.” “Strain out a gnat.” “Make to yourselves friends out of the mammon of unrighteousness;” we are not to make mammon our friend, but to employ this world’s wealth in a wise way. “Wist ye not that I must be in my Father’s house,”\* was the answer the boy Jesus made to his mother when she had found him in the temple. An archaism (1 Cor. iv, 4), introduced by Tyndale, “I know nothing by myself,” should be “against myself.” “Baptizing into the name of,” etc., *eis to onoma*, that is, into all that the divine name represents.

“Cherubims,” has the English and Hebrew plural terminations. “Marcus, cousin to Barnabas,” not “sister’s son;” “Simon of Cana,” not “a Canaanite;” “One flock and one shepherd,” (John x, 16), not “one fold,” which might seem to favor a narrow sectarianism.

Our version makes bad work with the Greek article. At times it is omitted from passages where its presence would illumine the sense, and occasionally it is inserted where the Greek omits it. “As by the transgression of the one the many were made sinners, so by the righteousness of the One shall the many be made righteous.” “He was looking for the city,” not “a city,” but the city of God. “God be merciful to me the sinner,” expresses the deep conviction and humility of the Publican.

Paul wrote “the love of money is a root of all evil,” not “the root.” The great passage (Matthew xxv, 46), is weakened in our version by rendering the word *alouios* by two different words: “These shall go away into everlasting punishment, but the righteous into everlasting life.”

The distinction between *hades* and *gehenna* is lost in our version, both words being translated “hell. So between *theira* and *zoa*, both of which are rendered “beasts,” though the one denotes the beings who worship before the throne of God, and the other the monsters whose abode is in the abyss beneath. Obsolete words are replaced by

\* The original has no word for either “business” or “house;” it is simply “My father’s.”

modern ones; for example, "to precede" for "to prevent," "hinder" for "let," "baggage" for "carriages."

The confusion among proper names is occupying the care of the revisers. Why retain both "Hagar" and "Agar," "Jonah" and "Jonas," "Korah" and "Kore," "Koresh" and "Cyrus," "Judas" and "Jude," "Jewry" and "Judea," and worst of all, for the same person, Hosea, Hoshea, Osee, Osea, Oshea, and Oseas?

It is also probable that the revisers will arrange the prose portion of the Bible in paragraphs, and the poetry in metrical verses, according to the laws of Hebrew parallelism. Not only the beauty but also the meaning of the Scriptures is often obscured to the English reader by the uniform printing of prose and poetry. If the inspired authors were moved to express their thoughts in poetic numbers, it can hardly be proper for a translator to interfere with such an arrangement.

These are some of the emendations and corrections which have received the attention of the revisers, and which seem to have been favorably considered by them. Still others are under consideration; but with the cautiousness that becomes them in the discharge of so weighty and delicate a duty, they seem to be feeling their way carefully, and yet with a steadiness of purpose that indicates their consciousness of their own ability to deal successfully with the subject committed to their hands. We see no reason to doubt that their work will be well done; and that it will very greatly redound to God's glory and to the good of the world.

*Selected.*

## MANDARIN COLLOQUIAL SYNTAX.

J. S. McILVAINE.

### GENERAL OUTLINE OF A SENTENCE.

THE Chinese being, to a great extent, dependent upon the relative position of words to express ideas, have developed a very logical order in the structure of their sentences. I shall endeavor to enunciate some facts which may be of practical benefit. In general the topic to be discussed and the circumstances are put first, as being *introductory*. Then *modifying* words and phrases come in which prepare the way for the predicate. The predicate itself is continued by words indicating the result, amount, and design of the action.

In entering into the details of this scheme, I shall take a monosyllabic predicate as the starting-point.

The simplest sentence is an intransitive verb, adjective or adverb with subject understood. 是 It is so. 好 It is well. The first extension of this sentence is to prefix modifying words. 不錯 not wrong. 就是 just so. 很好 very good. 雪白 snow-white. 快快的走 go quickly.

A further expansion of the sentence upward may introduce clauses stating the manner, means and relation of the action. The Dative, indicating to or for whom anything is done, comes before the verb introduced by 向, 給, 爲 &c. The means may be indicated by clauses beginning with 使, 用, &c. 使鞭子打. The manner by participial clauses beginning with 照, 遵, and such words. The Ablative of the Agent may be introduced by 被, though we may prefer to regard this as a passive auxiliary preceding the verb., 被人欺負, imposed upon by men.

Other auxiliaries indicating mood and tense are now in order. 要快快辦, will speedily do the work.

We also often find in the group of words *preparatory* to the predicate, a distributive term, which specifies to what extent a class of things previously mentioned is concerned in the predicate. 都來了, they have all come.

We now advance to a group of words which we have called *Introductory*. This group embraces the conditions and circumstances, the subject, the general topic, the prosthetic object. The subject may be a noun, a verb-infinitive or a sentence with all appendages. If a substantive, it may be preceded by adjectives or qualifying nouns or followed by a relative clause, in the form of a composite adjective.

The precedence of the subject in a sentence is disputed by circumstances of time, place and condition. It often suits the genius of the Chinese to state the circumstances before the agent appears. 去年我看見他, last year I saw him. We may adopt as a general principle that when circumstances stand first, they are more abstract and general. When both time and place are mentioned, time generally, but not necessarily, takes precedence. 咸豐年間在北京遇見, in the reign of Hien Feng at Peking met him.

The statement of circumstances may include the cause or condition, may be expanded into a dependent clause and become a protasis, without leaving its regular place in the sentence, though sometimes for an illative conjunction to carry on the sentence. 因爲那個緣故, 我必去, for that reason I must go; 他來了, 我就走, when he has come, I will go.

One of the most striking features of the Chinese sentence is the mention of a general topic, or a definite object of discourse, at the outset. This general topic often stands forth quite independently forming a cæsural clause, after which a sentence is formed referring to it, either implicitly by an ellipsis, or explicitly by a pronoun. The prosthetic object is simply one form of this idiom, used when the object is more important than the subject and stands before it.

In this connection, we must also mention the use of *anticipatory*

verbs, by which an object is *taken up* early in a sentence, in order that the predicate may not be encumbered by it. 把那本書拿來, take that book and bring it. But anticipatory verbs may stand much lower down in the sentence than the prosthetic object.

Having now ascended to the beginning of the sentence, we shall return to take up the Predicate and go downward.

The simple copula 是 may be followed by a noun-phrase agreeing with the subject, by an adjective either simple or (more commonly) constructive, by an adverb or by a verb-clause. 他是好的, he is a good (man); 簡直的是殺人, really is killing men. Nouns, indicating some quality of the subject, may also stand after the simple 是. This however is an elliptical idiom. 我是山東, I am (of) Shantung; 這裡的羊都是大尾巴, all the sheep here are long tail (-ed).

When the leading word of the predicate is an intransitive verb or an adjective, it may be followed by words indicating the out-come of the quality or act. 坐住, sit still; 長得高, grown tall; 好多了 much better; 走去, go away. The auxiliaries 過 and 了 denoting past tense naturally fall here.

The verb or adjective may also be defined by numerical phrases, indicating the amount. 跑三回, ran three times; 高六尺, six feet high. Verbs may be followed by prepositional clauses defining the state of things resulting from the action. 擱在地下, put it on the ground.

A Transitive verb may have an object besides the appendages which I have mentioned. This object may be a noun, or a verb-clause. It should follow close after the verb. Verbs of saying &c., take as object a clause expressing what is said. 人都說這個法子好, all say (that) this is a good method. If after a Transitive verb with object, it is desired to give emphasis to an Adverb defining the result of an action, the verb may be repeated, for the simple purpose of appending the adverb. 講書, 講得明白, discoursing, he discoursed clearly.

A predicate may be compound, *i. e.*, a positive and a negative term, or complementary or antithetical terms may be presented as one idea without conjunctions intervening. 是新的, 不是舊的, it is a new one, not an old one.

A prominent feature in the end of a sentence is the statement of the design or result by a simple infinitive verb, by an accusative with the infinitive or by a full verbal clause introduced by appropriate connectives. 給我看, give me to see; 行好事叫他沒有法子批評, do good so that he may have no chance to malign.

After a sentence is grammatically complete, it may be desirable to introduce retrospectively any point which has been omitted. 殺了人, 一個無罪的人, killed a man, an innocent man; 送他來, 用四個人抬着, brought him, using four men to carry him.

In narration if two actions are mentioned, the one in order to the other, the Chinese idiom does not regard the sentence as compound but treats the subordinate verb-clause as introductory. 他騎上馬進京去了, he mounted a horse (and) went to the capital. If a succeeding clause is parallel, it may have a connective word or follow on without connection. 上東又上北, go east and then north. There is an idiom by which a statement of new circumstances prepares for a new clause. 要直走, 看見村莊就上西, go straight on (and) when you see a village turn West.

Such then seems to be the general plan of a Chinese sentence. Perhaps some students of Chinese may be inclined to add their observations, and to correct whatever mistakes they may detect in this hasty sketch. The subject can hardly fail to be profitable even to those who do not speak Kwan Hwa.

### THE CONJUGATION OF THE CHINESE VERB.

#### I.—ROOT FORMS.

- |                 |         |    |                    |
|-----------------|---------|----|--------------------|
| 1. Primary      | .. .. . | as | 經                  |
| 2. Continuative | .. .. . | „  | 經着 (Shan Tung 經之). |
| 3. Potential    | .. .. . | „  | 經得.                |
| 4. Resultant    | .. .. . | „  | 經住, 經上 &c.,        |
| 5. Completive   | .. .. . | „  | 經了, 經住了, &c.,      |
| 6. Anticipatory | .. .. . | „  | 把他經住, 把他經了, &c.,   |
| 7. Experiential | .. .. . | „  | 見經.                |
| 8. Ablative     | .. .. . | „  | 被他經住.              |

The last three are distinctively Active or Passive: the first five are primarily active, or if no object be expressed or understood they have intransitive or Passive sense.

#### II.—INFINITIVE MOOD.

May use any of the root-forms according to the idea to be expressed, 好經, 容易經得, 願意被他經了, are examples.

#### III.—FUTURE TENSE.

##### *Has Three Moods.*

##### *(a.) Suggestive Mood:—*

Use all the active root-forms, but Potential only as followed by resultant verb or adjective, 經得結實罷.

This Mood commonly appends the particle 阿 or 罷, and may take the auxiliary 要. 我要經罷, being in the first person person expresses purpose. 我去阿 is a suggestion or promise.

The second person may give a suggestion or a command. In the latter case the subject and auxiliary are often omitted, when a strong Imperative sense is desired, 經罷, 要把他經住了.

The third person should always avoid the auxiliary and generally

use the suffix 罷. Otherwise the suggestive sense is lost. Solemn imprecations prefix 願, 願天父保佑; but 天父保佑 may be used.

(b) *Predictive Mood.*

This is the Future Indicative. It uses the auxiliaries 將, 將要, 要, 必; has no suffixes. It may use any of the eight roots—the Potential as above. Examples 我將要見綫, 我必綫住了他.

(c) *Conditional Mood.*

With the same root-forms, other auxiliaries are used, as 能會, 應當, 該當, 可以, &c., including 必 and 要 when used in their strong sense. Examples 我會綫他, 你應當把他綫住了.

IV.—PRESENT TENSE.

This has only one mood, viz., the Indicative. We can not use any root-forms with 了, except the Ablative.

When a habitual action or state is to be affirmed, we simply prefix a subject, 我綫馬 = I tie horses. 我綫着 I am bound. 我常見綫 I am constantly being bound. If we wish to affirm a definite present action, we must often prefix some adverb or noun-phrase denoting present time. 我正綫馬, 他現在被綫. But 我說, 我想, 我要, &c., followed by verbal clauses do not need adverbs, 我吩咐你走, 我要你進京, 我想不必去.

Nor do the following forms. The Potential root-forms with subject express possibility in the Passive, ability in the Active. 綫得 can be bound; 活得 can live. The negative inserts 不, 綫不得.

Combining Potential and Resultant root-forms we assert the possibility of a certain result, 綫得住, 綫得上. There is no limit to these forms. The most general resultant is 了 to complete, 綫得了. The negative substitutes 不 for 得, 綫不住.

The Potential root followed by an object puts emphasis on said object, 由得我, 推不得磨, 買得房子. But the affirmative form is apt to indicate actual attainment rather than mere competency. It then becomes Perfect Tense.

The affirmative form of Potential roots may be followed by Adjectives or even clauses, specifying the result attained. 綫得不好, 嚇得魂不附體.

We often have the idea of possibility expressed by merely adding 了 to the primary or resultant roots. 綫了 or 綫住了 would be an affirmative answer to 綫得住綫不住? There must be some thing in the connection to indicate this sense.

V.—IMPERFECT TENSE.

Affirms what was habitual at any past time. It differs from the present only in prefixing adverbs or noun phrases denoting past time, 我從前綫馬, 我從前被綫.

## VI.—PERFECT TENSE.

The forms in 了 (when not thrown into the future by auxiliaries or adverbs of time) assert the completion of an action, 我經了, 他經住了. Only the Anticipatory and Ablative forms are undecisive as to time, hence an auxiliary or note of time should be prefixed.

If the precise point to be affirmed is the previous occurrence of an action, 過 should be substituted for 了. 經過, but 過 is not appropriate in forms (6) and (8). Resultant Verbs especially those using 見 (which denote perception by senses meeting &c), may express Perfect Tense by simply prefixing a note of time, 我昨日看見.

The same may occur with other verb-forms which are followed by prepositional clauses, adverbs or accusative with Infinitive, so as to interfere with the use of tense suffixes. The Auxiliaries denoting Past tense are 曾 and 嘗. They belong to the book-style and rarely appear in common speech, except in their negative forms 未曾 and 未嘗, 我未曾經他.

Adverbs denoting *previously*, which may be prefixed in place of auxiliaries are 頭裡, 從前, 在先 &c., Others mean *already* as 已, 已經, 曾經. When these adverbs and auxiliaries are used common usage still allows a 過 or 了 to be appended, unless crowded out by other appendages, 我已經念過這書, 我已經念到第十章.

A negative Perfect prefixes 沒, 沒有, 未曾, 未嘗, 未.

The idiom of Historical Present is often used. There is no distinction between Perfect and Pluperfect in the verb itself. That must be made out from the connection. The verbs in dependent clauses differ in no way from the Indicative verb. But their tense is made relative to that of the principal verb.

## VII.—THE DESCRIPTIVE ROOT-FORM.

I have held back until this time, a ninth root-form an idiom of extensive usage, by which the neuter verb 是 is inserted as copula before a regularly formed Indicative verb predicate, not redundantly as would appear at first sight, but for the purpose of changing the sense from narrative to description, 我是將要經他, 他是已經見經, 他必是經不住.

## VIII.—PARTICIPLES.

1. The root-form in 着 having the sense of continuance, is used as a participle, either active or passive. It must be so parsed when it stands before the principal Verb, to indicate the method in which an action is performed, 他經着繩子強我, 穿着衣服睡覺.

This Participle cannot however be used attributively, *i. e.* as an adjective qualifying a noun unless it have a 的 appended, 經着的繩子, 立着的石頭.

2. Participial Adjectives may be formed by appending 的 to any

of the root-forms, except the Anticipatory. The sense will vary endlessly according to the forms used, the adverbs prefixed, the subject, all of which go to make up one conception which is then made attributive by 的. 拴馬的, one who binds horses. 所 is often inserted to emphasise the fact that the thing spoken of is object of the verb's action, 我所拴的.

#### IX.—GENERAL REMARKS.

It is not to be supposed that every verb can be carried through all these mutations. There is sometimes unfitness of meaning, sometimes incongruity of form.

The auxiliaries as such are incapable of inflection; some seem too weak for any inflection at all as 可, 以, 能, 將, 把. But 要, 應, 當, 得, 該, 被, have also their proper use as principal verbs.

When 是 is used as a neuter verb introducing a Predicate it has no tense. The time to which the statement refers must be indicated by notes of time preceding, 我從前是一個莊稼人.

The 來 and 去 appended to many verbs implying motion are sequents rather than resultants. They fill out the meaning of the original verb, and their idiomatic use is quite different from resultants. The 端來, 端去 must be reckoned primary Root-forms. 端出去, 端上來 are Resultant Root-forms. 端去了, 端出去了, 端了去, 端了去了, are all Completives.

Yet 來 and 去 are sometimes used as resultants, 端得來, 過不去.

Verbs which denote communication may append a verb preposition, such as 給 or 與. This compound may have place in the 1st, 5th, 6th and 8th Root-forms. But if 了 is used it cannot enter between the Preposition and object. It must follow the object. Examples, 傳給他, 傳給他了, 把信傳給他了, 被人傳給他.

It will be seen that these modifications are all subject to rule, and do not conflict in the least with the general view above given.

The writer can assure the students of Chinese that this scheme of Conjugation was reached, not by theorizing, but by accumulating and working upon facts. I think the logic of the scheme will be evident to all; and the analogy of the Hebrew Conjugation may illustrate and confirm the views taken. The Hebrew has six modifications of its primary root, which are made the basis of Conjugation. It appears that the Chinese has nine. The modifications however are different and so is the further growth of the Finite forms. The Chinese is peculiar, especially in this, that it puts all conditional, suggestive and predictive assertions into one general class as Futures.

Hoping to help beginners in the language, I put into print this account of what I have worked out.

## THE SYNOD OF CHINA.\*

BY REV. J. M. W. FARNHAM.

THE Synod held its first meeting in Shanghai, in the autumn of 1870, Dr. Nevius, moderator. The second meeting was held in Ningpo, the next year, and the third in Chefoo three years later, in 1874, the Rev. Dr. Martin, presiding. The meeting in Hangchow is the fourth.

And to this celebrated city, surrounded by beautiful scenery; the representatives of Presbyterianism have come from all parts of China, to attend the greatest of their ecclesiastical councils. They come from Peking and from Canton, and from every other city in the Empire where the American Presbyterian Church has been planted. There are also present corresponding members from several other ecclesiastical bodies.

The visitors are received with large hearted hospitality, into houses that show wonderful capacity for accomodation. The prayers for the presence of the Holy Spirit seem already answered. The prayer-meetings and seasons for worship are delightful, and there is in all our meetings, much of that spirit of love and unity that should pervade such gatherings. On the 9th of May at half past ten the Rev. Dr. Nevius preached the opening sermon from "Ye are the temple of God." A noble theme and a good sermon.

The Rev. Dr. A. P. Happer, of Canton, was nominated for Moderator, and his experience and scholarship eminently qualify him for the office. He is held in such high esteem by all the Church that he would have been unanimously elected, but that he declined to be considered a candidate on the ground of the difficulty he would experience in presiding over debates carried on in the northern dialects, with which he was not familiar. The Synod reluctantly excused him. Rev. Messrs. Hunter Corbett and C. R. Mills were then put in nomination, and the latter elected. Mr. Mills, with the exception of Dr. Happer, is the senior member. He is every way worthy of the office, and makes a good chairman. He is affable and impartial, and keeps the body to business in a way that promises a reasonably short session, although there is a large amount of routine work before us. In the absence of Mr. Dodd, the office of stated clerk was declared vacant, and the Rev. Geo. F. Fitch, of Soochow, was elected. The Rev. Mr. McIlvane was elected temporary clerk. Of the members of Synod there were but twenty-six present; twenty-one ministers and five elders. Of the ordained ministers, eleven are foreigners and ten are native.

---

\* Condensed from the North-China Herald.

A very interesting feature of the meeting has been the Presbyterian reports.

Dr. Happer alluded to the difficulty they had in getting a foothold in the villages. Unless there happened to be a public house in the village, no one could become a resident without the approval of the gentry of the place. Both of the churches in the Canton Presbytery are in the city of Canton. Fifteen infants had been baptized during the year, and the present adult membership is 271, of which about half are women. They have two Sunday schools, with 115 pupils. The churches had raised \$108.00 during the past year, and the most of it was expended in Missionary work. This may seem a small sum, but the church members are poor. Many of the women are widows, supporting themselves by needle-work. He spoke of thirteen male and seven female helpers, of a training school for men and another for women, a girls' boarding school and fourteen day schools. It seems the Chinese have day schools in Canton for the instruction of girls, a custom not very general in other parts of China. The Doctor gave an account of the conversion of a young man from Yünnan Province. From the first he manifested a desire to go back to his native village and preach the Gospel to his own people. It being a long distance away and no good opportunity offering, he went to work among the mandarin speaking residents in Canton, of which there are about 70,000. One day he came in with his eyes beaming with joy, saying he had been invited by a mandarin to accompany him on a journey that would take him to his native village. His pastor finding it would be a suitable and good chance for him to realize his long cherished plan of going home, advised him to accept the offer. The church members subscribed money and purchased Christian books for him to take with him, and amid tears and prayers he started on his long journey of six hundred miles. He spoke of cases of persecution, of the patience and forbearance of the Christians under such trials. There are about 14,000 Cantonese in Australia, and the General Assembly of Australia has called the Rev. Mr. Vrooman, of the Canton Presbytery, to go and labor among them.

A well deserved tribute was paid to the Rev. Mr. Preston, late of Canton. For twenty-three years he faithfully and daily preached in his street chapel, which was always thronged. Probably more persons have heard the Gospel from him than from any other Missionary.

On Saturday, the Rev. A. E. Moule, of the English Church, was invited to address the Synod, and spoke in substance as follows:—We, of the Episcopal Church, are but as pupils here, to learn of our Presbyterian teachers. Therefore criticism, reproof, or counsel seem out of place. I will first heartily congratulate the Synod on the blessing

and prosperity resting upon the Mission. May I remind you that "man proposes, God disposes." All our plans may be useful, and will be if formed only for God's glory and the good of man. But plans, however clever and wise, will not necessarily prosper. The feeblest and meanest plan may be useful. For example: a year ago, with some hesitation, I opened a small chapel in the suburb of this city, at the request of the native Christians. It seemed wiser to open some other city, but I yielded and opened the chapel. No fruit followed for three months. One day when the chapel was closed, a man passing by saw the characters 耶穌聖教 on the door, and asked what they meant. He was directed to our Mission. He received the Gospel and after some time returned to his home, 200 *li* south of Hangchow, and through God's blessing, in a year's time forty-five persons have been baptized (at his place.) Thirty of them are educated men. A fierce persecution broke out there in February. This has passed by, but the Christians themselves cause anxiety; a want of harmony grieves the Missionary. This event may show:—1.—That we must not despise feeble agencies. 2.—The characters posted on the door may illustrate Christian example, which is often more eloquent than precept. The dumb chapel spoke by these characters. So we may live if we cannot preach. 3.—Pray for us.

Finally.—"In the morning sow thy seed, in the evening withhold not thy hand."

In replying, the Moderator thanked Mr. Moule for his kind words of greeting, and remarked that there were distinctions of nationality and religious opinions, &c. There are distinctions between us as natives and foreigners, and putting on a native costume does not make us Chinese. So of religious distinctions, they exist but are of minor consequence. In the great and important matters we agree—we are united in the service of the same Great Master. We have in this Synod, Foreigners and Chinese united in a heart fellowship; so should we of different denominations be united in His service here and in glory forever.

Rev. J. L. Stuart, of the Southern Presbyterian Church, then addressed the Synod. He said they represented but a small band. It was eleven years since they began work here, and they had seen but little fruit. He gave the statistics of their work, and said the ladies connected with the mission are doing a good work in visiting from house to house, where they are always kindly received. He compared the body he represented to Little Benjamin.

Mr. G. W. Painter, of the same Church, thanked the Synod for the courtesy extended to him, and said he had nothing to add to the account of the Mission work just given.

The Moderator in replying said:—In China the children settle about the old homestead. Though they marry and have families, they either enlarge the parental roof or nestle beneath it. But in America and Great Britain the children frequently go forth, forming new homes and new centres, yet do not grant they have less filial piety than the Chinese. And these two sons of the Presbyterian family, though separated, may each claim true loyalty to their Father in heaven. The brother has referred to the body he represents as the Little Benjamin. The figure is a happy one. It will be remembered that after the revolt of the ten tribes, Benjamin was faithful, and ever after clave to Judah.

On Sunday, the Rev. D. C. McCoy, of Peking preached, by appointment of Synod, in Chinese. His text was Psal. 16, 8, "I have set the Lord always before me." In his introduction he spoke of David's character, a holy man. We should follow his example. If he set the Lord always before him, so should we:—1, as a Leader; 2, as a Protector; 3, as an Example; 4, as the Divine Chastener for our good. He showed great fluency in the language as well as ability in the treatment of his subject.

The Rev. Dr. Happer was appointed to preach in English on Sunday p. m. There was a large attendance and close attention. His subject was Heb. 3, 2, "Lord revive thy work." He spoke of the necessity and the importance of a revival, and pointed out the means to be used, closing with an allusion to the following sources of encouragement:—God's Promises and Providences; the signs of the times and the success of the Gospel in other places, as Foochow, Amoy, Formosa, and parts of Chehkiang province, and especially at present in Shantung.

In the reports from Shantung were touching descriptions of the wretchedness and misery to which the people had been reduced by the famine. The benevolence of foreigners in sending relief was mentioned with the warmest expressions of gratitude.

In the meetings of the Synod yesterday a large amount of routine work was despatched. The Committee on Presbyterian Union reported, and read several letters favoring the union of all the Presbyterian bodies in China.

The Rev. John Ross, of Newchwang, writes:—"The proposal of an alliance of all the Presbyterian Churches in China has my most cordial concurrence, for it were worse than shame did we permit the Chinese to believe, or give them cause to infer, that our Religion for Man is narrowly national or bigotedly sectarian." Dr. Williamson, of Chefoo, also wrote, favoring the alliance, and the Southern Presbyterian body appointed Rev. Messrs. Stuart and Davis to represent them in seeking to form such an Union.

The Synod continued the Committee adding the names of the Rev. B. C. Henry, of Canton, the Rev. W. S. Holt, of Shanghai, and the Rev. J. L. Whiting, of Peking. This Committee was authorised to act in connection with similar committees from other bodies, and the hope was expressed that such an Union would be consummated at no distant day.

The standards of the Presbyterian Church were translated by Dr. Happer many years ago, and after the organization of the Synod he asked for the appointment of a Committee to revise these books. As chairman of that Committee, he now reported progress, and expressed a hope that the work would be finished in a few months.

The greater part of one forenoon, was taken up with the subject of foot-binding. The able paper from Miss Woolston, read before the Shanghai Conference, has brought this subject more prominently before the public. The last number of "Woman's work for woman in China" shows that the subject is receiving much more attention than hitherto. One of the native pastors drew up a resolution, and it read as follows:—"Whereas footbinding is contrary to the Scriptures, we exhort the Churches within the bounds of the Synod, to use their influence to do away with this evil practice." A Mr. Zia, one of the oldest native pastors, seconded the motion, and was the first to defend it. He made four points:—1, It is a sin against God. The Divine Being has given that perfection to the form of our bodies that marks everything that comes from His hand. To change their form is to call in question the wisdom of God. 2, It is a sin against our parents, through whom we received our being and our form. 3, It is sinful because it inflicts unnecessary pain upon our children. 4, It is sinful because small feet are much admired by the opposite sex, and it is placing a temptation in their way.

A young man by the name of Yü replied to Mr. Zia's first and fourth points. As to the first, he said binding the feet was not the only thing of this kind, to which we might take exception. Cutting the hair, shaving the head, piercing the ears, and compressing the waist, might be put in the same category. As to its being a temptation to the young men, it was the fault of those who allowed themselves to be tempted, besides it was not admired by all; for instance, the foreigners considered it anything but beautiful, some were even disgusted with it.

Another native pastor said—"Mr. Zia can easily speak against it, as he has no daughters, but not so in my case. I have two daughters and cannot control the matter. It is in the hands of my wife, and I cannot prevent it." He was glad the subject was brought up, and hoped action would be taken to help those who were using their influence against this vile practice.

A motion to lay on the table was lost by the Moderator's vote, and the discussion continued in a lively manner nearly all the forenoon. I do not think I have done justice to the speeches of the speakers, I have attempted to report. During the debate that followed, several attempts were made to modify the resolution. One proposed to make the binding of a child's feet by a Christian mother, a matter of discipline, but that was rejected, and the resolution passed substantially as prepared by the native pastor. The words "Whereas it is contrary to the spirit of the Gospel" were substituted for "Contrary to the Scriptures." It was stated that the Methodist Native Church members in Foochow have formed an anti-foot-binding society, and make it a subject of discipline. Some of the remarks thrown out by the natives were as follows:—We should deal with this question as with the vice of opium-smoking. We exhort foreigners not to bring opium to our shores. Why not exhort the men not to marry women having bound feet? One said if contrary to the spirit of the Gospel, it should certainly be made a matter of discipline. Another told of a man who out of pity did not have his daughter's feet bound when young. But when she was married, the husband's friends were not pleased with her, and made her put a block of wood under her heel and bound up her great toe like a small foot, giving her more pain than those endure who have the operation performed properly in their youth. It was said that the Synod had nothing to do with the subject; it belonged to the family and not to the Church. Every nation has its own laws; every family its own customs. If we adhere to the doctrines of religion, it is enough; with these doctrines the Synod has to do, but not with binding the feet. That should be left with each family to do as it thinks best.

Another said it was well to exhort, but an example would have a greater influence. In selecting wives for our sons, we should not be particular to get those with small feet. If the girl is intelligent and in other respects a suitable match, we should not reject her because she has large feet. Thus a public sentiment will be formed in favor of those having natural feet. This gives an outline and something of the animus of the discussion, but the fact that but for the Moderator's vote it would have been shut out shows that the natives in the Cheh-kiang province are not so well instructed on this subject as their brethren in Fohkien.

On Monday the Rev. Mr. Wills, of the China Inland Mission, addressed the Synod. He regretted that other engagements prevented his attending all the meetings. He spoke of considerable encouragement in his work, had received eight new members recently, and mentioned cases of persecution. Three of his Church members had

been imprisoned and a fourth had been beaten by the officials. The Moderator, in replying, said he was glad to welcome a member of the China Inland Mission. "The Synod feels a deep interest in the work of the Mission Mr. Wills represents, inasmuch as it has for its object the planting of the Gospel in the interior. We pledge them our deep sympathy and earnest prayers for the success of their work."

Within the bounds of the Ningpo Presbytery, the work seems to have taken root and to have some hold upon the people. The Rev. Mr. Yoh is the pastor in a village a short distance from the city of Ningpo. He spoke of the generosity of his people. They are poor, and the majority of his members are women, but they contribute liberally for the support of the Gospel. He commended a young man, one of his elders, who has taken a lively interest in all the enterprises of the Church. His mother, on her death bed, charged him to live for Christ, and he has been faithful to the promise he then made.

Rev. Mr. Bao, of the Yu-yao church, about seventy-five miles from Ningpo, said there had been received into his church from the beginning about 500 members. They contributed \$260.00 the last year for all purposes. These two churches and another are self-supporting, and Mr. Bao spoke of five churches in which the elders, deacons and members were all living on the labor of their own hands; the schools were also carried on without expense to the Mission. The members are poor, some wholly and some in part supported by the church. Besides all these expenses, they have paid their pastor's salary and put about \$100.00 repairs on their chapel. One of the members has rented a room, in a neighbouring village, for a chapel, and there are several persons there who will soon join the church. Three persons, who had been expelled from the church, had shown such signs of repentance that they were received again. There are more than twenty, he expects, to receive soon. He gave an illustration of how the work spreads. A woman joined the church, then her uncle, his wife, and many other members of the family followed one after another. This woman has, on several occasions shown great fidelity.

The work is spreading five or six days' journey away to the South and West of Ningpo. There, among the mountains, are broad and fertile plains, and a simple-minded, industrious people. Idolatry has but little hold upon them, and is not much practiced. Here, an aged native pastor is at work, and meets with great encouragement. The old man went there carrying his bed upon his shoulders. When he came to streams he took off his shoes and forded them as his poor parishioners do. He lives among them in their own style, and his adherents are increasing. Many years ago a Missionary travelling through this region talked with an intelligent lad he met. He told

him of a school he had in Ningpo, and asked if he would like to go to it. The boy's mother had destined him for the tailor's business. But he wished to be a scholar, and after a long journey across the mountains he reached Ningpo, friendless and penniless. He was received into the school, graduated in course of time, and is now an assistant in the Mission work. His mother has learned to read the Ningpo colloquial, and is a devoted and earnest Christian.

There were many other facts reported by the Ningpo Presbytery of a very encouraging character. Although one, in whom they all had confidence, had fallen and been expelled from the church, and for a time it seemed to cast a blight and gloom over all, yet fidelity in dealing with the case had inspired confidence, and the churches were never in a more prosperous condition.

The Bible women are doing a good work; some are supported by the native church members who work with them.

Two men who have joined the church, are worthy of notice. One came with a letter from the Southern Presbyterian church in Hangchow, his business being in Ningpo, and the other had in the first instance united with the Ningpo church. They are both contractors and builders. One a carpenter and the other a mason. They both have a large number of journeymen and apprentices in their employment, who usually come with them to church on Sabbath. The Rev. Mr. Butler, who spoke of these cases, said the earnestness of the native church members was something remarkable. Formerly there were seven ordained Missionaries in Ningpo. Now he is alone. The natives see that they must do most of the work, and they take hold of it with real interest, and it is under this influence that the work is expanding. The Ningpo church was organized just thirty-three years ago. There were then five members. He was not able to trace the history of all. One, then a young girl, is now the mother of a most interesting family of children, all well educated in the English language, and highly respected by all who know them. Another, who was then a young man, left Ningpo in after years, and for a long time was lost sight of. But he has lately returned from a southern port, where he had been living about twenty years. He had been prospered in business and led a consistent life. His wife and sons are all church members. Interesting cases were given, showing how the Gospel was spreading through the efforts of the natives. He spoke of the region alluded to, about 600 *li* to the south-west of Ningpo, and said among the hills, there was a beautiful valley, one hundred miles broad and one hundred and fifty long. It was a fine fertile region, and inhabited by an industrious and hardy people. There is but little idolatry, though there are many vegetarians and much hero-worship. Nearly all burn incense to their ancestors every night.

In the report from the Shanghai Presbytery it was stated that one church had raised a subscription of \$178.00 which was more than sufficient to support its pastor. One member of the Presbytery\* had volunteered to go and assist in the distribution of the relief sent to the famine-stricken. Another has taken charge, temporarily, of *The Globe Magazine*, a Chinese newspaper exerting a widespread and healthy influence. Another is in charge of the Mission Press, throwing off hundreds and millions of pages of Christian literature annually. Another published *The Child's Paper*, of which four thousand copies are issued monthly. Still another had lately returned from a long journey into the province of Szechuen.

On the last day of the Synod, the Rev. Mr. McCoy introduced a series of resolutions referring to the observance of the Sabbath. In the preamble he says:—"In nearly all our churches there are men and women who desecrate God's holy day, and who need special instruction on this important duty. It is the privilege and duty of this body, composed as it is of the Ministers and elders of our church in this land, who are set for the defence of the truth, to be *Scriptural, faithful* and *unequivocal* in our teaching on this subject." After reiterating the teachings of the church on this subject, the paper enjoins upon parents, Sunday School teachers and all who have the care of youth, to faithfully instruct them in this important duty, that they may resist the insidious influences which tend to lessen their veneration for the sanctity of this day of holy rest. "This Presbyterian Church has uttered, and desires to utter, no uncertain sound in regard to the Divine authority and the universal and perpetual obligation of this institution, as promotive of the physical, mental and moral well-being of man and so essential to the efficiency of all the means of grace and to the success of the Church of Christ in the earth."

In closing the paper Mr. McCoy says:—"We must not forget that, as the Lord gave to His ancient people, the Jews, while they dwelt among idolatrous nations, His Sabbaths to be a sign between them and their heathen neighbours; so has He given *us* this sacred day to be a sign between us and Him and a distinctive mark between us and the heathen about us. God's severe judgments rested upon His ancient people when they disregarded His holy day. When they kept it holy, His abundant blessing attended them. So it has been in all the history of the Church. Let us learn obedience to His law of the Sabbath, which He wrote with His own finger and placed central in the Decalogue, no part of which He has ever abrogated, and in the keeping of which He tells us there is great reward."

Thus closed the fourth meeting of the Synod of China. It was

\* REV. A. Whiting, since deceased.

in session just a week. Its meetings were all pleasant and harmonious and marked by a great deal of good feeling.

The next meeting will be held in Shanghai, in the chapel outside of the South gate the first Friday in May 1883, at half past ten o'clock, A. M.

---

REPORTS ADOPTED BY THE FOOCHOW CONFERENCE OF THE  
M. E. CHURCH.

I.—ON SUNDAY SCHOOLS.

**WHEREAS**, the Sunday School is, in all other mission fields, an efficient means of bringing the children of heathen parents to a saving knowledge of the truth; and

*Whereas*, recent efforts in our midst have demonstrated the practicability of Sunday School work in China; and

*Whereas*, Sunday School work has always proved an efficient means of training Christian workers; therefore

*Resolved*, that we urge upon all our people the importance of establishing Sunday Schools; and, in doing so, to keep in view the object of bringing in the children of non-members.

*Resolved*, that the preachers in charge of circuits be required to carefully study with their members that part of the Discipline which refers to Sunday Schools.

II.—ON SABBATH OBSERVANCE.

*Whereas*, the law of God commands that we "remember the Sabbath day, to keep it holy," (Ex. 20: 8); and

*Whereas*, Jesus said that "whosoever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Matt. 5: 19); and

*Whereas*, the observance of the Sabbath, as a day of rest and worship, is beneficial, both physically and spiritually; and

*Whereas*, the careful observance of the day by Christians, especially in China, is important, as a test of sincerity, and as a means of enlightening the heathen as to its divine origin; therefore

*Resolved*, 1. That we urge upon our members the importance of so arranging their business affairs that they can give the Sabbath wholly to the Lord.

*Resolved*, 2. That we as preachers will enforce our disciplinary rules concerning the Sabbath, not only upon our members, but also upon our probationers, so that we shall not be obliged to discipline them after they have become full members.

*Resolved*, 3. That while we recognize the difficulties and obstacles to its observance in China, as peculiar to a heathen country, yet we see in these things a reason why a careful keeping of the Sabbath day in this land, where there is no Sabbath, is all the more important and necessary for the welfare of the church and the extension of Christianity.

*Resolved*, 4. That as the lack of occupation of the time of the Christians on the Sabbath day in religious services is frequently a source of temptation to its violation, we urge all our preachers to take measures to remedy this as far as possible; and while using their utmost endeavors to secure its careful observance, to make it a pleasant and profitable day to the Christians under their care; that thus the members may be led to highly esteem and gladly observe the day.

*Resolved*, 5. That it is of the utmost importance that the native Christians realize that the Sabbath is not simply a day of cessation from labor, but also a day for meditation, prayer, and mutual exhortation, and for the hearing and studying of the word of God, in order that they may obtain spiritual refreshment, and advance in Christian knowledge.

### III.—ON THE OPIUM QUESTION.

We are profoundly convinced of the great evil of opium smoking. We believe that the smoking of opium, or the buying or selling of opium for smoking, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

To make an advance movement in this important matter, we recommend the adoption of the following resolution:—

1. That the Conference appoint a Committee of Five, whose duty it shall be to solicit the appointment of similar Committees from the American Board and English Church Mission; and in conjunction with them to organize an Anti-Opium Society, to have branches as soon as practicable in all the adjoining districts and prefectures.

2. That we recommend that said Society, when organized, besides holding regular meetings for the discussion of the subject, issuing placards, &c., in case they find sufficient demand for such an institution, proceed to establish a hospital for opium smokers, under care of Dr. Osgood.

3. That we heartily sympathize with the aims of the Anglo-Oriental Society for the Suppression of the Opium Trade, especially in its two positive demands—1st, that the British Government of India

shall not encourage and promote the opium trade; 2nd, that all coercion shall be withdrawn from China, and that the government of this country shall be left absolutely free to prohibit the entrance of opium altogether, or to lay upon it what taxes it pleases;—and that we wish, at this first session of our Conference, to send our most hearty salutations to the Society, assuring it of our sympathy, support, and practical co-operation.

4. That we send hearty salutations to the Anti-Opium Societies of Canton, and bid them God-speed in their labors for the destruction of this great curse, and for the deliverance of its victims.

5. That the Secretaries of this Conference send a certified copy of these resolutions to the Secretaries of the Anglo-Oriental Society for the Suppression of the Opium Trade, and to the Secretaries of the Anti-Opium Societies of Canton.

#### IV.—ON SELF-SUPPORT.

*Whereas*, the matter of self-support has been prominently before the Annual Meeting for the past ten years; and

*Whereas*, no better plans for bringing about the self-support of the native church have presented themselves to us than those already provided in Part V., of the Discipline; therefore

*Resolved*, 1. That this Annual Conference urges upon our people and preachers the careful study of Part V. of our Discipline, as the best and surest plan for establishing a self-supporting native church.

2. That we recommend the Mission, wherever practicable, to make appropriations to aid the circuits, through the stewards, in support of their preachers, instead of paying money to the preachers directly, as heretofore.

3. That, as a rule, the amount of aid appropriated to any circuit should gradually diminish from year to year, and should cease entirely within a limited period.

4. That, in the opinion of this Conference, nearly all the circuits in the older work ought to be able to fully support their own preachers in five years from this time.

5. That the Missionaries and the Presiding Elders be a Committee to determine what circuits are thus able; and that the allowance to such circuits be diminished one-fifth each year until, at the end of five years, it shall cease entirely.

6. That any circuits that may be able to support their preachers in less than five years shall cease to receive aid from the time that the Missionaries and the Presiding Elders decide that they do not need it.

7. That every member of the church, old and young, male and female, be taught to “remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive;” and to lay by “for

the support of the Gospel and the various benevolent enterprises of the church," at set times, as God has prospered them, as is plainly enjoined in 1 Cor. 16: 2.

NOTE.—The sections of the Discipline referred to in the above report are as follows:—

"It shall be the duty of the Quarterly Conference of each Circuit and Station, at the session immediately preceding the Annual Conference, to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the Preachers, make an estimate of the amount necessary to furnish a comfortable support to the Preacher or Preachers stationed among them, taking into consideration the number and condition of the family or families of such Preacher or Preachers, which estimate shall be subject to the action of the Quarterly Conference; and to which shall be added the amount apportioned for the support of the Bishops and Presiding Elder; and the Stewards shall provide by such methods as they may judge best to meet such amount. The traveling and moving expenses of the Preachers shall not be reckoned as a part of the estimate, but be paid by the Stewards separately.

"The more effectually to raise the amount necessary to meet the above-mentioned allowances of the effective Ministers and Preachers, let the Stewards at the beginning of the year estimate the amount needed monthly. Then ascertain from each member of the Church, and, as far as practicable, from each attendant of the congregation, what each purposes to give as his monthly contribution.

"Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Steward apportion the deficiency among all such as are willing, for Christ's sake, to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought monthly to pay.

"Let the Stewards then adopt and carry out a plan by which every one—except such as prefer to make weekly contributions through their Class Leaders—shall have the opportunity of regularly contributing each month, or oftener, not grudgingly nor of necessity, the sum which has been pledged by him. Let these contributions be paid over regularly to the Recording Steward or Class Leader, and be brought up by him to the Leaders' Meeting or Quarterly Conference, as the case may be. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the same, under the direction of the Stewards, to the Preachers authorized to receive them."

V.—MEMOIR OF LING CHING-TING.

Rev. Ling Ching Ting, a member of the Indiana Conference, died

214    REPORTS ADOPTED BY THE FOOCOW CON. OF THE M. E. C. [May-  
at T'eng-tiong, in the Hok-chiang District, Fookien Province, China,  
May 19th, 1877.

When nearly forty years of age, he heard the Gospel, and decided to be a Christian. After making this decision, his first step was to give up the use of opium, to which he had long been addicted. This was a struggle almost to the point of despair. His battle with the powers of darkness was fierce, but his victory was complete. He set out in earnest to live a Christian life, and was continually preaching Jesus to others.

With but little time for theological training, he was licensed to preach, having a course of study while in the work. He had the cause of Christ at heart, and gave his best strength to the church for sixteen years.

Under his labors, hundreds were received into the church on trial. He had a remarkable power of winning people from their idols to earnest inquiry into Christianity.

He was very impulsive, and sometimes made mistakes; but it was his very zeal for the success of the church, and his love for his brethren, which overruled his judgment, and sometimes led him into error. He has the blessing of those "persecuted for righteousness sake;" having endured "trials of cruel mockings and scourgings; yea moreover of bonds and imprisonments." But in all he could say, "none of these things move me; neither count I my life dear unto myself so that I might testify the Gospel of the grace of God."

He was ordained by Bishop Kingsley in 1869. On hearing of the Bishop's death, he wept like a child, and ever afterward held his memory in almost adoration.

When recovering from a severe illness, he came from his home on Lamyit Island to his circuit, to die and be buried there; saying to his son, "I know I am not yet strong, and I think I may never be well; but I must go to my circuit; I should not die happy away from my post." On Saturday evening, May 19th, he sang two verses of the Saturday evening hymn:—

"King-pwo, sie s'ū paing tieu-tik;  
Ming-tang, chiong-siu ang-sek nik."

Which means:—

This evening, world's business all put away;  
To-morrow, keep holy the Sabbath day.

After resting a moment, finding himself unable to sing more, he slowly repeated the last stanza of the same hymn:—

"Kó Chio, sing-ang mó kwa-l'ü,  
A kau tieng tong, o ping-k'ü."

Meaning:—

Resting on Jesus' breast, no need to doubt or fear;  
I'll reach the heavenly home; my evidence is clear.

Then, looking tenderly upon his family and the Christian brethren

ren who were gathered around him, he gave them his blessing, and in a few moments peacefully breathed his life away. The following Monday morning, a little band of native Christians committed his remains to a very humble grave on the hill side, near the village where he died. He is gone from us and the work he so loved, to join in that song of praise with those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

---

**THE INTELLECTUAL USES OF THE WOMAN'S  
FOREIGN MISSIONARY WORK.**

BY JENNIE FOWLER WILLING.

**I**N considering this subject, our attention falls first, quite naturally, upon those for whom women labor in this department of benevolence. In evangelizing the women, we believe that the Woman's Foreign Missionary Societies do the most effective work toward the enlightenment and intellectual uplifting of the peoples upon whom their labors are expended.

Christianity is the most potent civilizer. Its introduction into a country can but advance the mental *status* of that country. The woman condition is the exact measure of progress. Under a low civilization women can be taught by women. That is the work of the Woman's Foreign Missionary Societies. Hence they have their hand on the main-spring of the nations' advancement. Let us see if we can establish these points. *Christianity is the most potent civilizer.* A counterfeit, that borrowed most of its ceremonies from Asiatic paganism, taught that ignorance is the mother of devotion, and shut the book of religious truth as carefully from the common people, as did the Brahmins of India their Vedas and Shasters. But genuine Christianity stimulates mental activity. It enjoins that we study to show ourselves approved. The degenerate faith proscribed free thought, and held its students from lines that give grasp and vigor, to those that are sensuous and dreamy. Among its results were the cathedrals of the middle centuries, architecture worthy De Stael's description, "frozen music;" the painting of the *Renaissance*, that art students travel half way round the world to see; the great epics, the Song of the Cid, the Niebulungen Lied, the Divina Comedia. Shakspeare, even Goethe and Schiller, were a product of the imaginative darkness of the time of suppressed thought, rather than of the vigorous thinking of the emancipated Church.

These outgrowths of enfeebled Christianity, though far below the strong commercial combinations, the broad educational systems, the

general human up-building, that genuine Christianity insures, were infinitely beyond the sensual tyrannical developments of heathenism.

The old civilizations had centuries the start. They have given us the rudiments of some of the physical sciences, yet our advanced systems are to theirs as the oak to the acorn.

In art they gave evidence of marvelous mechanical power and skill, yet in the useful and ameliorative we are immeasurably superior. The sculpture of the best pagans—Phidias, Praxiteles, and the rest—though powerful in conception, and exquisite in execution, produced only such subjects as a cringing Venus, a belligerent Minerva, the Laocoön, an immense agony, a gladiator dying from wounds received in no noble cause, simply that a brutal mob may gloat on his agony. All these expressed what the Olympic games, with their endless preparation and glorious crowning of victors, set forth; the hopeless struggle to reach the best through the physical and æsthetic. Socrates, Plato, and their disciples, sought the solution of the problem through the medium of sheer intellect, and were but little more successful. In *Phædo*, we find them looking to the release from the body as the only hopeful side of the question.

In *literature* paganism has given us nothing except a few mythical histories, some turbulent orations, philosophical guesses, and opium-dream-like poetry. The books that fill our library shelves, and to which we turn for thought stimulus, are the product of Christian civilization. The mere foreshadowings of Christianity were enough to make even its poetry differ completely from that of contemporary peoples. Compare David's devotional lyrics with the epic of the immortal Greek. David appeals to the moral sentiments; Homer to the lower passions. David's imprecatory psalms seem, at first glance, tinged with the bitter spirit that pervaded the nations by which the Hebrews were surrounded; but if you look closely, you will find them merely the *pronunciamento* of the inevitable results of broken moral law—results like those emphasized by the shrieks of men in delirium-tremens, or the gurgle of the suicide's blood. Homer revels in the splitting of skulls. Groans, the staggering blindness of men struck down by battle axes, and the gush of gore are details that delight his fancy. There is hardly a hint of moral purpose to ennoble the conflict that he sketches. Lust and lordship, sensual pleasure and pride, afterward the basal principles of the philosophies of the Stoics and Epicureans—these underlie and stimulate all his wonderful word-painting.

Paganism is a religion of sensualism. Take an example or so: Corinth was the seat of elegant Greek art; yet in the temple of Venus, its patron goddess, there were a thousand courtesans.

The Taj Mahal in Agra is the master-piece of East Indian art.

Its dome is lined with flowers, each petal of which is shaded with the blended rays of precious stones. It is exquisite beyond a poet's brightest dream. Yet, in its building, seventeen thousand poor men were forced to work without pay—even their rations taken from them by rapacious officials—so that thousands of them died of starvation. Our cities are bad enough, but can they compare with this in beastliness and devilism?

Christianity gives the intellect to dominate the senses, and places all under the control of the moral sentiments.

Men differ from the brutes only in the possession of the moral faculties. When passion bears sway, brute force is always in the ascendant. Might makes right; and they who chance to be under physical disabilities suffer from the tyrannies of the stronger. It is necessary to the enslavement of a class that it be kept in ignorance. Put a thought beneath the pauper's rags, and you make him a prince. Heathen women are kept in utter ignorance, that they may be held as the slaves of the lust or of the greed of men.

The sacred books of India teach that they are born women because they were very vile in a former state of being; therefore, for the safety of society, they must be kept under foot. If a woman aspires to know any thing of books, even the alphabet of her own language, it is at the risk of an Aspasian fame. Her chastity is doubted at once. She is taught that if she learns to read, ever so slightly, the gods will punish her sin by the death of her husband; and to an India woman widowhood is the sum of all agonies. It is not enough to hand her over to her mother-in-law, with the understanding that some sin of hers brought about this death; the sacred books go into the minutiae of persecutions; and specify that she shall be deprived of her ornaments, and of all the comforts and decencies of life. The same religionists understand that knowledge is power, whether possessed by men or women, so they teach the Nautch girls—those that are trained in the temples for lives of prostitution—to read and write, that they may have influence over men for evil.

Missionaries begin their work by teaching women to read. That advance step taken, every thing else in the way of culture follows. We are not surprised to hear of Hindu women editing newspapers. There is no computing the gain to a country of having 100,000 of its wives and mothers taught to read. As in slavery, so always, the child follows the condition of the mother. There can be no general advancement till the women are raised to intellectual freedom. The work of bringing them up mentally devolves upon the Woman's Foreign Missionary Societies; therefore, they hold the key of the position, and their efforts, more than any other, effect the civilization of pagan nations.

The influence of this work upon the women at home is no less

obvious. They who work in this interest prove the truth of the Saviour's words: "It is more blessed to give, than to receive." According to the German myth, it was the kiss of a soldier-prince that awoke the sleeping beauty. It was the rough lip of war that called to its feet the feminine efficiency of which the Women's Foreign Missionary Societies are among the exponents. When the land was in its sore troubles the women were permitted to step over the caste lines that they might help care for the soldiers. In their Christian and Sanitary Commission work, they demonstrated their ability to carry heavy interests outside, and be not one whit the worse for their own blessed home-work. Immediately colleges and universities opened their doors, and put within the reach of women the culture of the schools.

The Women's Foreign Missionary Societies seemed almost a spontaneous production of the time.

With the recognition of feminine capability at home came the fall of the East India Company, a powerful enemy of missions; the overthrow of the Mikado of Japan, taking the old religion down with him; the opium war, opening the Chinese treaty ports; and the decline of the temporal power of the Pope leaving all lands open to Missionary labor, and so modifying heathen society, that single women could go about without injury or insult. As soon as the women at home were ready for the work, pagan countries were opened to their effort. These societies have been a wonderful school for the women at home. They number about 9,000 auxiliaries. The very existence of each auxiliary depends upon the thoroughness of its organization and the intelligence of its members. This work found the women quite unused to business details. Business was a sort of Australian boomerang that was swung over the heads of the incompetent, excusing its fortunate votaries from disagreeable social duties, obliging them to be out at all unaccountable hours—an awful something altogether out of reach of the feminine brain. To keep those 9,000 auxiliaries at work year after year, the rudimentary principles of business had to be mastered. There must be at least 36,000 officers who should know how to preside in meetings, keep secretaries' books and treasurers' accounts. There was no small aggregate of gain when 36,000 women had so far mastered the details of business.

These societies have raised about \$2,000,000. This has had to be invested most carefully. There could be no hap-hazard slinging of the money into heathen lands, with a blind prayer that it might fall where it was most needed. There was a great work to be done with small means, and the eyes of all the world were upon the women, who had not yet proven themselves capable of managing such affairs. Each dollar must do its utmost. The exact geographical, climatic, civil,

social, and educational condition of each pagan country must be known. This, also, was no small means of culture.

Each auxiliary is supposed to hold twelve meetings a year, in each of which some one is put under a mental tax, reading papers, and giving addresses to keep up the interest. In five years, the probable average time the auxiliaries have been at work, 500,000 efforts of this sort have been made. The benefit of the fall of a rain-drop in a dry and thirsty land may be inappreciable, but a shower of rain is a shower of gold, actually as well as figuratively. Who can measure the mental enrichment from the work necessary to sustain these societies?

Then there have been public meetings, many of them exceedingly important and responsible, held in connection with presbyteries, associations, conferences, attended by the most thoughtful and highly cultured ministers and laymen. No meager preparation would answer. Frequently on those occasions, the pulpits of a city have been surrendered to the missionary ladies, and immense audiences have listened, while by the originality of their thought, the charm of their sensibilities, their clear logical presentation of truth they have lifted the out-worn, and, to common people, uninteresting subject of missions out of its ordinary dullness. A superficial view of the subject was soon exhausted, and it became necessary, in order to hold the attention, to draw largely on general literature for historical facts, allusions, illustrations, and poetic grace. A woman upon the rostrum has ceased to be a novelty. The prejudice against her public work is not yet removed. To sustain herself as a public speaker, she must work harder than a man does to hold the same degree of favor. For instance in anniversary exercises, a man may say a few pleasant little things in a bright way, and pass muster with a good-natured audience; but a woman must say to the same people what they need to know, and so as not to collide with their prejudice. The woman must do more thinking for the same work than the man. Hence these public meetings represent an immense amount of mental discipline.

This work has been a means of culture in another line, less direct, but no less decided. The lantern has been held up that its light might penetrate heathen gloom, and some rays have stolen backward over Christian society. The harem and seraglio were found to be altogether unlike the pictures in *Lalla Rookh*—full of gentle beauties reclining on silken cushions, fanned by slaves, fed on dainties, breathing perfumed air, listening to sweetest music. The women in them were slaves, with not one right secure—kept delicately, only that they might please the passions of the men that bought them, knowing nothing but to make their faces pretty, expecting to be thrown aside

to become drudges as soon as their beauty fades, looking forward only to neglect, envy, bitterness, and malice.

Then came the question, Have we anything like this in Christendom? Is there not even with us a shading out of this heathenism. If society the other side of the world is to be helped out of its darkness by the uplifting of its women, is not the same cure needed here at home? Pondering these things in their hearts women began in a quiet way to make themselves stronger. Less time was given to the tangling and untangling of worsteds and the hemming of flounces. Old school-books were taken from their dusty shelves. The study of affairs took the place of useless chit-chat and nonsense.

Responsibility develops self-respect, and is one of the best intellectual tonics. To know that we are trusted to do something not usually placed in hands like ours, always stirs us to our best working strength. In managing these Missionary Societies, women have been brought into competition with the strongest masculine brain. They know they must have their powers in hand, and do their utmost; for if they fail, they carry down with them the confidence of the world in the capability of women to manage such interests.

*Each Society has its paper*, the finance of which is conducted, its columns filled, its editorial work done, all by women.

From 75,000 to 100,000 copies of these periodicals are issued each month. A missionary literature has been created. Ten years ago you could find but little on this subject except bloodless tabular views of mission fields, stupid statistical reports, never waded through by any body but general secretaries and an occasional enthusiastic clergyman. Now you can hardly go into a family of average intelligence without finding something in this line. This means an infinity of work, most helpful in the doing.

Emerson calls courage "equality to the problem before us." I suppose he meant conscious equality; for unless one knows his power, he can profit but little by its possession. These Missionary Societies have helped women to a consciousness of their own ability. They have worked under the closest limitations, without salaried officers or state buildings, tucked away, here and there, with no sounding of trumpets; yet their fields have grown steadily in prosperity. They have not had to retrench for financial depression, bank failures, and panics. They have managed so carefully they have incurred no debts; and now they begin to understand that their brain, disciplined as it has been by attention to an infinity of detail, is needed outside of the home, as well as within its blessed precincts. The study of ethnology necessary to a proper comprehension of this work has opened the eyes of women to see that, though their condition is infinitely above that

of the heathen, yet, even here in America, they have not the full liberty of the college, the market, and the court. They see also the cognate fact that their subjection is largely voluntary, and a result of mental inactivity. They find that the class of women, from whose ranks the victims of strong drink, the social evil, and kindred iniquities come, are the intellectually incompetent. This sets them planning for the educational advancement of their sex. From this desire and purpose arise institutions for mutual help and culture. Every good work feels the impulse. As the Woman's Missionary Societies grow out of the Sanitary and Christian Commission, evangelism and other good causes have been largely indebted to this for their workers.

To sum up: women train the children; hence none have more power over the civilization. Christianity is the great civilizer. To the Woman's Foreign Missionary Societies the work of teaching heathen women is committed; therefore to them, as to no other agency, is given the privilege of changing the aspect of the Old World civilizations. Carrying this interest brings to the women at home business knowledge, the stimulus of responsibility and of contact with trained masculine brain, the necessity of study for public work, and of understanding the great questions that underlie the progress of the race; therefore, it gives the women of the Churches generally such intellectual help as no other work can insure.

Some who have merely glanced at this department of benevolence, have feared that it was engrossing energies needed for self-defense in home mission work; and also, that it was robbing the country by sending to foreign lands its best-trained workers. They echo the words of a Massachusetts legislator who said, in opposing the bill for the incorporation of the American Board of Commissioners of Foreign Missions: "I didn't know that religion was an article of export, or that we had more on hand than was needed for home consumption." The reply was: "The more we send away, the more we have at home."

They who oppose this work under the mistaken idea that it lessens the home force, may repeat the blunder of Ralph the Rover. An old abbot had anchored a float with a bell to Inch Cape Rock as a warning to sailors. To spite him, Ralph the Rover sunk the float; and afterward, in a dark night, his own ship was wrecked on that very rock.

Let us do all in our power to give heathen women to know the truth that is the key to all emancipation. There is neither bond nor free, male nor female, but all one in Christ Jesus. So shall we secure to ourselves, with God's blessing, the right to live and be and do, as he meant us to live and be and do. Sinking the light, we may wreck our own chances. Holding it high for them, we may ourselves find the harbor of the best opportunities in time and eternity. *Selected.*

---

**LIST OF COLLEGES AND SEMINARIES TO WHICH COPIES OF THE  
RECORDS OF CONFERENCE HAVE BEEN PRESENTED.**

**EUROPEAN.**

|                                 |                       |              |
|---------------------------------|-----------------------|--------------|
| Free Church College,            |                       | Glasgow.     |
| do do.                          |                       | Edinburgh.   |
| do do.                          |                       | Aberdeen.    |
| Library of University of        | Aberdeen,             | "            |
| " " "                           | Glasgow,              | "            |
| Presbyterian College,           | Queens Square.        | London.      |
| New College,                    | St. Johns Wood,       | London, N.W. |
| Spring Hill College,            | Moseley,              | Birmingham.  |
| Hackney Theo. Seminary,         | Hackney,              | London       |
| Cheshunt College,               | Cheshunt,             | "            |
| Western "                       | Plymouth.             | "            |
| Lancashire "                    | Manchester.           | "            |
| Brecon "                        |                       | Wales.       |
| Theological Institute,          | Nottingham,           | England.     |
| U. P. Theo. Hall,               | 5 Queens St.          | Edinburgh.   |
| Presbt'n College,               | Carmathew,            | South Wales. |
| East End Training, Institute,   | H. House, Bow Road,   | London.      |
| Spurgeons College,              | Newington Butts,      | London.      |
| Baptist "                       | Regents Park,         | "            |
| Church Missionary Society,      | Institute, Islington, | "            |
| Secretary of Faculty Assembly's | College Belfast,      | Ireland.     |
| Wesleyan College,               | Richmond,             | England.     |
| do do.                          | Didsbury,             | "            |
| do do.                          | Headingley,           | "            |
| do do.                          | Taunton,              | "            |
| do do.                          | Sheffield,            | "            |
| do Methodist, do.               | Belfast,              | Ireland.     |
| Ranmoons College,               | Sheffield,            | England.     |
| Methodist Free Church College,  | Victoria Park,        | Manchester.  |
| St. John's Hall of Divinity,    | Highbury,             | London.      |
| St. Aidens College,             | Birkenhead,           | England.     |
| Baptist Union Theo Institution, | Paisly,               | Scotland.    |
| Rawdon College,                 | Near Leeds,           | England.     |
| Bristol Theo. Institute,        | Bristol,              | "            |
| Coll. of Evangel Miss Soc.,     | Basel,                | Switzerland. |
| College of Rhenish Mission,     | Barmen,               | R. Prussia.  |
| Ladies Association,             |                       | Berlin.      |

## AMERICAN.

|                                 |                 |              |
|---------------------------------|-----------------|--------------|
| Drew Theo. Semnairy,            | Madison,        | New Jersey.  |
| Garrett Bib. Institute,         | Evanston,       | Illinois.    |
| Wesleyan University,            | Middletown,     | Connecticut. |
| Syracuse       ,,               | Syracuse,       | N. Y.        |
| Ohis Weslezan   ,,              | Delaware,       | Ohio.        |
| Boston Theo. Seminary,          | Boston,         | Mass.        |
| Simpson Centenary Coll.         | Indianola,      | Iowa.        |
| German Wallace       ,,         | Berea,          | Ohio.        |
| Central Western       ,,        | Warrentown,     | Mo.          |
| Mt. Pleasant       ,,           | Mt. Pleasant,   | Iowa.        |
| Dickinson College,              | Carlisle,       | Pa.          |
| Alleghany College,              | Meadville,      | Pa.          |
| Ives Seminary,                  | Antwerp,        | N. Y.        |
| Asbury University,              | Greencastle,    | Indiana.     |
| College of the City of          | New York,       | N. Y.        |
| Lane Theo. Seminary,            | Cincinnati,     | Ohio.        |
| Washington and Jefferson Coll,  | Washington,     | Pa.          |
| Wooster University,             | Wooster,        | Ohio.        |
| Steubenville Female Seminary,   | Steubenville    | „            |
| Auburn Theo. Seminary,          | Aburn,          | N. Y.        |
| Hamilton College,               | Clinton,        | „            |
| Pennsylvania University,        | Philadepphia,   | Pa.          |
| Vermilion Institute,            | Hayesville,     | Ohio.        |
| Alleghany Theo. Seminary,       | Alleghany,      | Pa.          |
| Princeton Theo.       ,,        | Princeton,      | N. J.        |
| Presbt. Theo. Sem. of the N. W. | Chicago,        | Ill.         |
| Amherst College,                | Amherst,        | Mass         |
| Union Theo. Seminary,           | New York City.  |              |
| Bangor   ,,   ,,                | Bangor,         | Maine.       |
| Bowdoin   ,,   ,,               | Brunswick,      | „            |
| Andover   ,,   ,,               | Andover,        | Mass.        |
| Williams College,               | Williamstown,   | „            |
| Yale Theo. Seminary,            | New Haven.      | Ct.          |
| Oberlin   ,,   ,,               | Oberlin,        | Ohio.        |
| Chicago   ,,   ,,               | Chicago,        | Ill.         |
| Theo. Seminary,                 | San Francisco,  | Cal.         |
| Lafayette College,              | Easton,         | Pa.          |
| Mt. Holyoke Fem. Seminary,      | S. Hadley,      | Mass.        |
| Union Theo. Seminary,           | Hampden Sydney, | Va.          |
| University of Virginia,         | Albemarle, Co.  | „            |
| Columbia Theo. Seminary,        |                 | S. C.        |
| Washington and Lee University,  | Lexington,      | „            |

|                           |                |            |
|---------------------------|----------------|------------|
| Davidson Coll.            |                | N. C.      |
| Presbyterian University,  | Clarksville,   | Tenn.      |
| Baptist Theo Sem.         | Louisville,    | Ky.        |
| Columbian University,     | Washington,    | D. C.      |
| Southwestern „            | Jackson,       | Miss.      |
| Richmond College,         | Richmond,      | Va.        |
| Wake Forest „             | Wake Forest,   | N. C.      |
| Brown University,         | Providence,    | R. I.      |
| Rochester Theo Sem.       | Rochester,     | N. Y.      |
| Colby University,         | Waterville,    | Maine.     |
| Newton Theo Institute,    | Newton Center, | Mass.      |
| Baptist Theo Sem.         | Chicago,       | Illinois.  |
| Nashotah Theo. Seminary,  |                | Wisconsin. |
| Berkeley Divinity School, | Middletown,    | Ct.        |
| Theo. Seminary, (P. O.)   |                | Va.        |
| Kenyon College,           |                | Ohio.      |
| Episcopal Theo. Seminary, |                | N. Y.      |
| Vanderbilt University,    | Nashville,     | Tenn.      |
| Central College,          | Glasgow,       | Mo.        |
| Centenary „               | Jackson        | La.        |
| Emory and Henry „         | Virginia.      |            |

---

 IN MEMORIAM.

REV. ALBERT WHITING.

“FOR none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Who worketh all things after the counsel of his own will.”

It is in passages like the foregoing that we take refuge in view of such a dispensation as that which recently took away the Rev. Albert Whiting while on a mission of mercy to the famine stricken people of the north of China. Having proceeded in March, in company with the Rev. Messrs. Hill and Turner, he had scarcely reached the provincial capital of Shansi, T'ai Yuen foo, the field of contemplated labor, when he was attacked with Typhus fever which continued to rage for eighteen days, when the sufferer was called home.

The Rev. Albert Whiting was born at Ballston Spa, N. Y. May 27th 1847. He graduated at Union College, Schenectady, in 1869, and at Princeton Theological Seminary in 1873. He arrived in China in December, 1873, and spent nearly two years in Soochow where he applied himself diligently to the acquisition of the Southern Mandarin Dialect. He was a close student of the language, and considering the

time he was employed and the interruptions to which he was necessarily incident, made very considerable progress in the acquisition of the Chinese written language. He was very fond of devising mnemonics, and produced an ingenious system for memorizing the 1041 Primitives as given in the Introduction to Dr. Williams Dictionary.

In the Summer of 1875, in company with the Rev. Chas. Leaman, he went to Nankin where they were successful in renting a native house and opening a new station. Though living in what many would call circumstances of discomfort, he seemed to have obtained his heart's desire, and counted nothing too hard that bore upon his missionary work.

It had always been his ambition, even before coming to China, to press on into the regions beyond. In accordance with this desire he spent a season preaching among the hardy Scotch settlers of Canada, in British North America, and no season of his life seemed to afford him more pleasure in the retrospect than those days of "roughing it" among the log cabins and wild woods, living principally upon oatmeal and such homely fare as the farmers had to offer.

In the fall of 1874, owing to undue exposure on a trip to Nanking, Mr. Whiting suffered a severe attack of malarial fever. Every one who had known him before and after this sickness must have noticed the change. And it was on this account that the Ningpo Mission at its last annual meeting in Shanghai, in March, 1878, gave its consent with somewhat of misgiving to Mr. Whiting's proposed trip to Shansi. It was only his strong determination in the matter, a determination arrived at on his part after prayerful consideration, that led them finally to yield.

Of his sickness in that far away place, of the days and nights of delirium in a Chinese inn, attended by but a single friend, the Rev. Timothy Richards, and he already more than fully occupied, we know but little. But doubtless He who promised "an hundred fold more" for every sacrifice made in His behalf was there present and watched and ministered in a way we wot not of, and our brother's spirit went up none the less joyously and triumphantly that the body was lying upon a Chinese "kang."

"The blood of the Martyrs is the seed of the church." And none the less is it true of such *deaths* as that we are now reciting that they are "the seed of the church." No doubt a life thus visibly offered up will have as great, or even greater effect upon those witnessing it, than the blood of the saints shed in defense of the faith. These tangible proofs of the sincerity and love of the Christian Missionary must produce most lasting and happy results. Already do we begin to witness these in the altered tone of both people and magistrates in the north.

Conspicuous among the characteristics of our brother, we make brief mention of his *generosity*. A person of some small private means, he desired to consecrate his *all* to the service of the Master to whom he had devoted his life, and was in the habit of employing several native assistants who were supported entirely from his private funds. And many an act of charity did he do which shall never be known until that day when "the books are opened."

He had quite a faculty, and not a little fondness, for dealing with Chinese officials. The tricks of Chinese diplomacy rather amused, than annoyed, him. Doubtless few in such short time have had such extended negotiations, attended with such satisfactory results, as those conducted by our brother in Nanking.

He also took great interest in the treatment of cases of opium poisoning, and during the time of his sojourn in Soochow won for himself quite an enviable reputation, especially among the soldiery, the good effects of which are still apparent to those living there. In Nanking he also did good work in this same direction. He was well known throughout the city for his success. On hearing of his death many of the Chinese thought it impossible that Heaven should allow one to die so young, who had saved so many from death. Mrs. Whiting has met with much sympathy from the Chinese at Nanking. They seem to feel the loss of Mr. Whiting as of a dear friend. Mr. Whiting was much interested in the Mohammedans, who are quite numerous in Nanking. He made friends among them and was anxious to work for them. As some were familiar with the Arabic, he sent to the American Bible Society, to procure Christian books in the Arabic language. One friend of this sect procured for him a Hebrew M. S. of a portion of Deuteronomy, which was highly prized.

And now he "rests from his labors, and his works do follow him." Others have fallen in the same way, and others perhaps are yet to follow. While it cannot but be painful to witness the missionary force thus diminished, we cannot feel that the work has been retarded. Rather we believe that it has been greatly accelerated. Increased attention and increased interest at home, as well as increased knowledge and increased confidence on the part of the Chinese, will surely follow. And so we rest in faith on Him "who worketh all things after the counsel of his own will."

---

## Correspondence.

MY DEAR SIR,—

Will you allow me, if not too late, to take this opportunity, the first I have had, of expressing the satisfaction with which I read some months ago that you were resuming the Editorship of the *Recorder*. It is a satisfaction entertained I feel sure by all, and we who are missionaries owe you a debt of gratitude for the disinterested labors you have imposed upon yourself for our benefit.

Having discharged this pleasing duty, which has been upon my mind ever since I read the announcement, will you now give me a little more space to offer a few remarks on the letter signed "X" contained in the last *Recorder*. I think no earnest missionary who read that letter with a candid mind could help feeling deep sympathy with the motive which prompted it and also with the writer's evident dissatisfaction with the present results of missionary work in China, and it was with considerable pain that I read, what seemed to me, your rather hasty and some what severe criticisms upon the proposals the letter contained. Whether we agree in the wisdom of these proposals or not, we cannot but long to see the speedy dawn of a day when our missionary efforts shall not apparently be so fruitless. Of all questions worthy of faithful and loving discussion in the pages of the *Recorder*, the question how we may best hasten the coming of Christ's Kingdom in China must surely take preeminence, and claim the largest share of attentive consideration. And it is this question that I understand "X" to raise in the letter with which you say you "cordially and utterly disagree." At the same time, as we all know, Editorial anger is not personal, but judicial.

As to these proposals of "X." From one of them I dissent as heartily as you can do, namely, that there should be added another Board of Directors to take general superintendence of Chinese missions. I fear we have too many Boards and Committees, already, and too much of "system" and red tape in all our religious work, without adding to the number. But apart from this, is there not much truth in the criticisms "X" passes upon the "polemical" attitude too frequently adopted by us towards the Chinese, and their systems of belief. Most strangely, you have interpreted "X" to mean that we are fighting with each other, and naturally you bid him and his neighbours lay aside this "superfluity of naughtiness" and "commence preaching the Gospel in earnest." I think (if it is not presumptuous even to hint at the fallibility of the Editorial chair) that a second perusal of "X's" circular letter will show that he means our attitude towards the Chinese is too polemical, and not that we are all fighting with each other. Of course in a certain sense we must be polemical. We come to China to be on the offensive, and to attack. Our aim is to overthrow the strongholds of the hoary systems of error and superstition set up in the country, and of the still more hoary wickedness

and uncleanness set up in every heart. But we are told to speak the truth in *love*. I fear we are apt to forget this. Even towards error and superstition, where (as in China) they are largely due to ignorance, our distinguishing mark ought to be the "charity" which "vaunteth not itself." It is easy to demonstrate in vigorous and to our own minds most satisfactory arguments, the folly and sin of idolatry. Nothing is easier than to raise a laugh at idol-worship in any congregation, and especially if any hapless priest be present. But I am sometimes fearful this iconoclastic zeal is largely due to satisfaction that we are in possession of the truth that others lack, and still more fearful lest there is not another grim unseen auditor working in the hearts of the hearers who is also laughing not at the idols but at our self-satisfied demeanour, and at our denunciatory bursts of oratory. Is this zeal according to knowledge? Does it convince of sin? Does it lead to conversion? And not only as regards the denunciation of idols and idolatry, is there reason to fear we are too polemical, but is it not the case that we are too apt to adopt a hostile and harsh antagonistic method in dealing with native philosophical systems of belief, however erroneous? It is so much easier to denounce than to argue; ah, and it is so much more pleasing to our old nature to assume that we have all the truth on our side, and our adversaries all the error on theirs, and then too it requires some study and thought and careful discrimination in order to learn the exact religious and moral position of our opponents. I sometimes think a good many of us come to China with the idea that all we have to do is to take for granted that all we find here is either false or wicked, and that we have simply to pull down with one hand, and build up with the other. Is it not possible, without being too argumentative, to make our preaching and our books a little less hostile and antagonistic in their tone and a little more lovingly and gently persuasive? We find the Chinese bitterly opposed to the dear Saviour, and unwilling to receive him, and, it may be a loving motive to Him, which prompts us figuratively to call down fire on their heads, or literally to consign them to a future and worse fire, but we know that even this motive did not shield the over-zealous and loving disciples of the Lord from his reproof, in a very similar case. How would He, so patient and full of consideration, have acted always towards these our most erring and sinful brethren? The answer to this will rectify, I fancy, much of the harsh polemical method of which "X" complains so justly.

Another point I would like to see discussed is whether we do not make too much of doctrine, too little of the LIFE. When we preach and write books full of sound doctrine, formulated truths about Christ, are we sure that they are all equally full of Christ? Does His Spirit breathe through them all? Sometimes our talk with the Chinese both spoken and printed, seems very *dry*, very formal, and catechetical. All this is good and necessary, in its own place, to be given to the converts, not to the heathen. But surely what these benighted souls need first is a glimpse of the glory and loveliness of Jesus. This *must* constrain those who are "worthy," and willing. Can they see these always in our sermons and tracts? I fear not. We show them truths framed by men from Scripture about Christ, and "the Truth"

as well as "the way" is hidden often in the dusty cloud of our words: we tell them how to obtain life, and almost forget to put "The Life" in their very sight. Oh! to be simpler. Oh! to be able to get at the one thing needful always, everywhere.

One last point. Is there not very much truth in our brother "X's" remark about selecting, occasionally, our hearers? What is the meaning of the careful instructions given by our Lord to His disciples about enquiring who is "worthy" in "whatsoever city or town ye shall enter." Nay, we know on the highest authority that in every nation he that feareth God, and worketh righteousness, is accepted of him. Ought we not most eagerly and anxiously first to seek out these saved souls? Do not these words imply that there are such to be found everywhere—here, as well as in other countries? I dare not take up more space, otherwise this topic suggests many thoughts, and is capable of teaching us much, I fancy, that we might do well to heed. Of course, no one doubts that it is the glory of the Gospel of the Lord Jesus to be for "outcasts" as much as for other classes. All classes need it equally. But is there not an order, or gradation to be observed in our procedure? First, the Jew, then the Gentile. First, the children, then the dogs. The anxious, sin-burdened outcast seeking to be saved, is by this very act one of the "worthy" ones whom Christ is seeking. But shall we give pearls to the swine, or that which is holy to the dogs, who shall trample it under feet, despising it and rending us, even before we have sought out the "seekers after God" who long for our message? Where there is no other motive prompting our hearers but the desire of reviling the sacred name of Jesus, and turning our message to shame, shall we not seek others more worthy of the priceless treasure we offer?

I did not mean to take up so much of your space, and am compelled to write in great haste, so must beg you to forgive me if I have written too harshly or abruptly.

May the wisdom of the Lord we all serve be given to us all to give a fitting setting to the precious treasure entrusted to us!

Yours sincerely,

Y.

[On reading over the communication of "X," we are inclined to think that "Y." is right in his understanding that "X," referred to books polemical toward heathenism, rather than toward fellow-Christians. The reference made by "X." at the outset to our different sects led us to misconstrue his remarks in regard to polemics. Still, so far as our observation goes, we can hardly agree with "X," and "Y," that our Missionary literature is too polemical. Idolatry, Confucianism, Ancestral Worship, &c., must doubtless all be attacked, and that in the right spirit. We would not favor, as a general rule, anything sharper or more sarcastic than the utterances of Isaiah, or the remarks made by Elijah to the prophet of Baal. With all that "Y." says in regard to presenting the love of Christ in the most persuasive way, we cordially agree. We do not approve of rough-and-ready, indiscriminate attacks upon Chinese philosophy; nor do we think that such attacks are at all common. As for "X," and "Y," they are brethren who, have a warm place in our heart, and who are moved in all that they have written by earnest love for the Savior, and zeal for the salvation of the Chinese. We hope to hear from them often.—ED. RECORDER.]

DEAR MR. EDITOR:—

Of late there has been a growing number of English readers amongst the Chinese. These are familiar with our news-papers and from them they hear much of our politics but little that is accurate about our religion. If these readers were confined to an uninfluential class it may be that in our endeavours to direct others we should find little spare time to attend to them, but as some of them are in positions of the highest trust where the policy of the whole empire towards our religion is perhaps mainly, at any rate, much influenced by their opinions it seems to me that an article or a series of articles in the *Recorder* on the obligations of the world to the church carefully written with foot-note reference to authorities might prove of incalculable benefit not only to the Chinese readers but also to us as missionaries. The great reforms that have been brought about reaching from the monarch to the beggar in their beneficent influence may also remind us of the immense power that is latent in the church and if it serves to remind us of possible blessings and make us endeavour to bring some of them about in our days then this letter shall not have been written in vain by your correspondent.

N.

---

*An Uniform Version of the Sacred Scripture in Wen Li.*

DEAR SIR:—

In consequence of the letters which have appeared on the above subject, and in the absence of Mr. Wylie, on whom the task would naturally have devolved I wrote to a large number of the senior Missionaries and representative men among us, asking their opinion on the desirability and practicability of an Uniform Version of the Sacred Scriptures in Wen Li.

During my recent visit to the north, I consulted a large number of the brethren there and obtained their opinion on the matter. I had also an opportunity of taking the mind of the Peking missionaries, at their monthly meeting in May, at which there were also a great many of the A. B. C. F. M., men who were then attending their annual services.

It is unnecessary to go into details. I shall therefore on the present occasion only give a "conspectus" of the general opinion; at the sametime carefully preserving the letters which I have received, in case of future reference being required.

1st.—All are agreed that both versions, though valuable, require most careful and thorough revision.

2nd.—Several think that there are many advantages connected with having two versions, and are therefore disposed to allow both to continue in circulation.

3rd.—There are others who think that while of course the two versions will remain for reference yet revision is to some extent thrown away, inasmuch as the defects of each are so great, that only a new version will meet the wants of China.

4th.—It thus appears that a sense of the need of some action is universal.

5th.—Hence arises the question of practicability and here the difficulty lies. Two or three men of great weight have urged the fact, that it was a difference in reference to the principles of interpretation which caused the discussion 25 years ago, and they fear the same difference of opinion remains still. Judging from what I have gathered, I think there is a great deal more harmony of opinion existing as to the principles of interpretation than formerly. The general feeling seems to be that the version should be as literal a translation as possible, consistent with clear intelligibility and easy and idiomatic Wen-li, and I am confirmed in my opinion by the fact that the translation of the Peking Testament in Mandarin has been already accomplished some years ago, by the united efforts of *representatives of all parties*.

6th.—As to the question of practicability the prevailing opinion seems to be, that, the hands of the Missionaries qualified for the work are so full at the present time, that men cannot be spared to undertake the task. When in Peking lately I talked the matter over with several who would of necessity be on the translation committee. Every one of them said, that their hands were so full of work just now, ever growing in magnitude and importance that they could not think of withdrawing from it to give themselves to two or three years of Bible translation. And the unanimous verdict of the Peking Meeting was, that the proposal, although eminently desirable, was not practicable at the present time.

7th.—To obviate the difficulty of time and labour, one gentleman proposed that the translation of the whole Bible should be committed to one thoroughly competent man, and ask him to carry it through. But in view of the extent of the Chinese language, the wealth of synonyms etc., etc., it appears to me that a foreigner, no matter how high his scholarship, would be entirely unable to produce a successful version. "As iron sharpeneth iron," so only a committee of able and competent scholars with one or two of our most accomplished converts among them, bringing their varied learning and knowledge of Chinese characters and idioms, aiding and correcting one another, could produce a version which would be acceptable to the Chinese. Among a rude and unlettered people, where the entire language and literature is at the command of the Missionary, as was the case with Uephileus among the Goths in ancient times, and the Missionaries in the south seas in modern times, one man may perform the feat, but in China it appears to me impossible.

8th.—One thing has come out most marked in the correspondence, viz., the general and most decided preference on the part of the Missionaries in northern and western China for the Scriptures and books in Mandarin colloquial. I do not wonder it: for judging from my experience in former years, the more missionaries travel and the better they get acquainted with the people the more impressed will they be with the tremendous extent and great capabilities of the "Kwan-hwa." I therefore quite agree with them that we push the "Mandarin" until it ultimately supplants all the Southern dialects, and take its place as the spoken and written speech of the Chinese.

I heartily sympathized with Mr. Leamans excellent remarks in the last "*Recorder*." They deserve wide attention; in the meantime

however, no wise man would venture to ignore the *Wen-li*," which from the nature of the case must hold its own for two or three generations yet, and remain forever an indispensable requisite of scholarship.

This is recognized by the missionaries in the north, and hence they have no idea of dispensing with the "*Wen-li*" version; but only feel less interest in this Uniform *Wen-li* Edition than others do.

The question then of a new Uniform version of the Sacred Scripture in "*Wen-li*" is more a matter for the Southern Missionaries, than for those in the North and if they, though the North of course has also a great interest in it, can agree to bring out a "Uniform Version" I have no doubt it would be universally, accepted.

Yours Cordially,

ALEXANDER WILLIAMSON.

Agent of the National Bible Society of Scotland.

CHEFOO 13th June, 1878.

## Missionary News.

### Deaths.

#### DEATH.

At Tai-yuen foo, in Province of Shansi on April 25th, Rev. ALBERT WHITING of the Am. Presb't'n Miss. North.

At the English Methodist New Connexion Mission, Tientsin, on May 14th, Rev. W. NELTHORPE HALL, of Typhus fever.

At Peking, on May 18th, 1878, Miss LETITIA A. CAMPBELL of the Methodist Episcopal Mission, North China, of Typhus fever, after an illness of 11 days.

At Tientsin, on May 25th, Rev. J. S. BARRADALE, London Mission South.

At Peking, on May —th, P. R. HUNT, Esq., of the A. B. C. F. Mission.

ARRIVAL.—Per s. s. "French Mail" of June 13th, Mrs. J. H. Taylor, Miss Rossier, Miss Smalley, Miss Bella, and Messrs. Riley, Dorward, Clark and Whiller, to join the China Inland Mission.

DEPARTURES.—Per "P. and O. Steamer" from Hongkong, on June 1st, Mrs. J. R. Wolfe, and three children, of the Church Mission at Foochow, for England.

Per s. s. "Anchises," Rev. and Mrs.

E. R. Barrett, of London Mission Society, Shanghai, for England.

SWATOW.—Rev. J. L. Gibson, of the English Presbyterian Mission, writes, June 6, 1878:—A sad outbreak of heathen hostility against the native Christians has lately taken place in the North-east of the Kwang-tung province, by which one man connected with the Swatow branch of the English Presbyterian Mission, has been put to death and others severely injured. The work of this Mission was formerly within the bounds of the prefecture of Chao-chow, (潮州), in which Swatow itself is situated. Of late years, however, the work has extended westwards into the neighbouring prefecture of Hwei-chow, (惠州) and several stations have been opened in the district of Lu-fung, (陸豐) and one in Hai-fung, (海豐). In these regions there has been a good deal of ill-feeling, and the worshippers of God have been subjected to a good deal of annoy-

ance, which on the whole they have borne with patience; though, as usual perhaps, too ready to look to the missionaries for protection, which hitherto has been steadily refused, as no very serious case of pure persecution for the truth's sake had occurred. About a year ago, a few people from the neighbourhood of the market town of Pah-wan, (八萬,) began to come to the station of Ta-ngan, (大安,) to worship. Pah-wan lies between Ta-ngan and Kwei-tan, (葵潭,) about thirty li from the former. In March of this year, these brethren opened a place for worship in the small village of Ch'eh-tsz', (柵仔,) close by Pah-wan. They have been repeatedly threatened, and the idols had, through one of the usual mediums, pronounced that the Christians should be attacked. "My children," was the oracle; "if you dare to slay them you will overcome them, if not you cannot." (弟子汝敢殺就能勝不敢殺就不能.) Still for some weeks they were permitted to meet without any molestation. On Sabbath, May 19th, thirteen of them met as usual, some others, deterred by threats, not daring to be present. At the close of forenoon worship, the chapel was surrounded by a crowd of men and women, who assembled, it is said, in pursuance of a deep laid plot. They were armed with knives, carrying-poles, hoes, &c., and used violent and insulting language. They then seized and cruelly beat and wounded seven of the worshippers, five having gone home before the assailants came, and one having fled to his brother's house in the village for refuge. This man, Thiū Líp-tshún, (涂立存,) was a hopeful

applicant for baptism, and the leading man among the local Christians, conducting their worship when no preacher was present. His brother, though not a Christian, and opposed to his coming to worship, did his best to shield Líp-tshún from the fury of the persecutors who came in pursuit, by concealing him in a press. The place of concealment, however, was soon discovered, and Líp-tshún was dragged out. His two brothers now plead hard for his life, offering money to the assailants. They would not hear them, declaring that nothing but his death would now satisfy them; and dragging him down to the bank of the river near by, they savagely beat him and then cut his throat. They then took the body and buried it, compelling his brothers to consent by the use of threats. They hoped thus to do away with the evidence of their crime, and they also sent out scouts to watch the roads leading to the district city of Lu-fung, so as to prevent the relatives or others from lodging information at the Yamen. One of the five who went away before the assault began, having heard of the affair went by night to Ta-ngan, and, led by some of the brethren there, reached the station at Ho-teen (河田,) early on Monday. In the afternoon, Mr. Gibson arrived from Kong Ping, (公平,) and on hearing this sad story resolved on going at once to see the District Magistrate at Lu-fung bien. Arriving there on Tuesday evening, he saw the magistrate, who promised to issue a warrant immediately and send out messengers to inquire—While in Lu-fung city, he met with a brother of Líp-tshún, who confirmed the story

given above. Leaving this man to enter a formal complaint, and leaving a church member to assist him, Mr. Gibson returned to Swatow, and the matter was reported to Mr. Gregory, H. B. M. Consul there. A few days afterwards, news arrived that one of the men wounded, named Phang Jong-heng, had died of his wounds, and that the villagers of Pah-wan were using every effort to hush up the matter,—that they had bribed some of the runners sent out by the Lu-fung magistrate, and by their advice had taken up the body of Líp-tshûn and carried it away for concealment. The runners, it is said, then reported to the magistrate that Líp-tshûn had hanged himself, and that there was really no case for investigation. In short, all the usual evasions and under-hand practices are being employed to prevent the truth from coming to light. But the case is manifestly one of great importance, not only to the region immediately concerned but even to Mission work in other parts of China; and as such it will require the utmost exertions to secure firm and just action on the part of the magistrates to right the wrong done and to secure to the Christians of the district, the right to worship God without molestation. The news of the crime has already spread over the neighboring districts and already those hostile to Christianity in other places are saying that they will watch what is done at Pahwan, to see whether they may attack the Christians with impunity. The magistrates will not likely render any *willing* assistance, but happily they are only instruments in the hand of Him who is King of

Kings and Lord of Lords, who judges the peoples righteously, and governs the nations upon earth. May He guide this sad calamity for the glory of His great name in the progress of His Gospel and the salvation of His chosen people. Meantime the Christians in Chao-chow and Hwei-chow are much concerned about this matter, and it will be a severe trial to the faith of many of them. This calamity has occurred in a region but recently entered by the Gospel, and many of the people there are, necessarily, weak and ignorant. Let all who care for the Lord's work in this land, uphold them by prayer that their faith may not fail, and that the Lord would bring his church out of the fire as silver purified,—cleansed not consumed. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "The Lord of hosts is with us, the God of Jacob is our refuge." May the native church learn in her troubles the preciousness of her faith, and may even such experience work in her a stronger hope. So there will be cause to give thanks even for affliction.

Rev. H. L. Mackenzie, in a private letter to the editor, dated June 6th, says:—"So many are the difficulties in the way on account of both active and unscrupulous hostility on the one hand, and disgraceful apathy on the other, that we deeply feel the need of such help as the "effectual, fervent prayers" of our brethren can give us.

Our native brethren are naturally anxious lest further outrages take place. We have too much reason to

fear that if in this case the evil doers go unpunished their fears may be realised.

I knew the man who has been cut off by these persecutors, and so far as I could judge he was a sincere, hopeful applicant for admission to the Church. Dr. Gauld and I visited this place in February and were very kindly received and favourably impressed by him. He was looked upon as a leader by the little company of men who in that neighbourhood used to meet for the worship of God, and was well reported of by our native brethren. We are grieved and mourn for him but not without hope. Unite with us in prayer that his death may be overruled for the glory of God and the further extension of His Kingdom, and that the faith and hope in God of the native Church may, by this sore trial be greatly increased,—to Satan's everlasting confusion. I am writing this in our Mission boat at anchor off the city of Kee-yang, *en route* for Lu-Fung District where the persecution occurred. Our main objects in going are to comfort and encourage the native brethren in that region and press the matter on the attention of the Lu fung magistrate."

Wm. Gauld, M. D., of the English Presbyterian Mission, Swatow, writes, June 10th :—

"I have the hospitals here finished and in working order—already they have both been quite full of patients; and I find the comfort of working to be great as compared with the old hospital, while the patients have many more conveniences, and are generally better accommodated.—I shall send you a Report of the Hospital work soon, and

leave it to speak in detail.—One advantage of the new hospital is that being so near us, the mission ladies can go and have talks with the women patients, who are always glad to see them.—Already fruit is seen from these visits, and to the visitor herself such work is full of pleasant interest."

\*\*\*

QUANGSI.—The Reverend Father Souehieres, who is living on the mountains which divide the Chinese province of Quang-Si from the Annamite province of Buang-Ben, writes as follows :—

The inhabitants of this mountain are divided into two different tribes, the Tin-pan-yao, who are also called Pan-yao or Yao-en, and the Siaw-pan or Pan-y. The Pan-y are the most numerous. The dress of the men is similar to that of the Chinese in winter. They wear a turban like the Mahomedans. Sometimes they wear round their neck a handkerchief with embroidery, having at its extremity some characters in Chinese, with others quite unknown, and of which nobody appears to know the meaning, but they are handed down from father to son.

The women wear a long robe, very decent, and a hat similar in shape to that worn by the Greeks.

The Pan-y do not till the ground; but they cut down a forest of trees, burn them, and apply the ashes as a manure. Then they make a hole ground with a stick in which they deposit the seed, the soil being fresh, a crop is produced. (The system is precisely similar to that adopted by the savages in the Islands of the Pacific).

The Pan-y have no idea of work.

When I invited them to build a chapel, one day's labour was quite enough for them. They did not know even how to handle the tools.

They live in separate families, or, at the most, in groups of four or five families. The Chinese take advantage of this to oppress and reduce them to slavery. The other day some Chinamen entered the house of one of them, with the intention of taking away his wife and daughters. The husband resisting, was killed, and the women carried off and sold. The poor people are the true pariahs of China.

Infanticide is unknown amongst the Pan-y. When in deep poverty they sell their children, but with great sorrow, and in order to avoid the pain of witnessing their death by slow starvation.

Commerce amongst them is very trifling, being confined to the sale of some precious woods, tea, and a kind of bird called *hoami*, which abounds in the mountains, and is highly prized by the Chinese. I have been told that one of these birds has been sold for as much as 200 taels. Tea grows naturally on the mountains, and becomes the property of the first person who may happen to lay hands on it.

The religion of the Pan-y may be reduced to a general belief in, and fear of the devil. In everything they see his satanic majesty. If any one has a deformity in his body,

they say it is the work of the devil. While my Catechist was reciting the prayers, a pagn was observed to be constantly quitting the Chapel. When asked the reason, he said:—"I have a devil in my stomach, and I am afraid he will get angry at hearing the prayers."

The several dialects spoken by the Pan-y, bear a resemblance to the Tu-yen. In all these various dialects, the construction of the sentence is regular. For instance, instead of the Chinese Pe-fong (North Wind), they say Nom pak (Wind North). The Tu-yen assumes different modifications according to the language spoken by the neighbouring people. Where I am, it takes a good deal from the Cantonese; in other places it takes after the Miau-tse, and the Ciung-ken-tse.

The Tu-yen, it appears, bears a close resemblance to the Siamese, as will be seen by the following:—

|              | <i>Tu-yen.</i> | <i>Siamese.</i> |
|--------------|----------------|-----------------|
| Father ..... | Peu.....       | Pha             |
| Mother.....  | Mei.....       | Me              |
| Son .....    | Lah.....       | Luh             |
| Daughter...  | Lah-sao ...    | Luh-suo         |
| Woman ...    | Tu-mei ...     | Tua-mia         |
| Water .....  | Nam .....      | Nam             |
| Fire .....   | Foi .....      | Fai             |
| Cat .....    | Tu-meu ...     | Tu-meu          |
| Three.....   | Sam .....      | Sam             |
| Five.....    | Ha .....       | Ha              |
| Eight .....  | Pet .....      | Pet             |

and many other words.—*Hongkong Catholic Register*, April 29th.

## Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

Correspondents residing at ports south of Foochow may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE *California Christian Advocate* of May 2nd, under the heading of "unjust and unbrotherly," complains of a paragraph in our notice of Dr. Gibson's book on the Chinese in America, in the first number of the present volume. The paragraph is as follows:—

"Most of all do we regret that the *California Christian Advocate* should content itself with saying that there was a fair demonstration, and that the mottoes were somewhat varied."

The reference was to the so-called "Workingmen's Procession," with banners manifesting a blood-thirsty rage against the Chinese and their friends—one of them bearing the inscription, "Rev. Otis Gibson's Rest—Perdition!" The *Advocate* does not deny that it did content itself on the occasion referred to with the remark which we quoted. We cannot but regret the fact. We still believe that the occasion called for righteous and unsparing denunciation of the vile and inhumane spirit displayed on those banners—that it was especially a time when a "Christian" advocate ought to have spoken in clear, unmistakable tones.

The *Advocate's* objection to our criticism is that it "would lead the reader to conclude that the *Advocate* was in sympathy with the Kearney movement to drive the Chinese out of the country." We do not see

that such a conclusion on the part of the reader has any logical basis. All that any reader has a right to "conclude" from our paragraph is that we regretted that the *Advocate* did not seize upon so appropriate an occasion to express a just indignation against the inhuman hatred of the Chinese and their friends manifested in that procession.

The *Advocate* refers us to pp. 386-7 of Dr. Gibson's book for a statement of its position as to the crusade against the Chinese, where an article is quoted from its issue of November 23rd, 1876, in reference to an Anti-Chinese meeting held a few days previously. We quote a portion of it:—

"Anti-coolie meeting in the Mechanics' Hall last week, at which Mayor Bryant presided, there were mottoes and transparencies intended to burlesque ministers of the gospel of unblemished lives and reputation. Rev. O. Gibson was in effigy, and the mob gave shouts of joy. The Mayor, with beaming face, smiled upon such lawless and outrageous conduct, for which the entire city must suffer humiliation throughout the length and breadth of the whole country. The officers of that meeting, so far as we can judge by the newspapers, gave no word of disapproval. We are left to infer that they heartily sanctioned the outrage. The papers, three or four of them, reported the facts, but uttered

no word of condemnation. As conservators of public morals, it was surely their duty to denounce such acts in terms which could not be misunderstood."

All honor to the *Advocate* for speaking out so clearly on that occasion; but it pronounces a far heavier verdict against itself than we would venture to utter. Suppose we should say: "The *Advocate*, published as a religious newspaper in the city where this procession with its outrageous transparencies took place, gave no word of disapproval. We are left to infer that it heartily sanctioned the outrage. It reported the facts, after a fashion, saying that the mottoes "were somewhat varied," but uttered no word of condemnation. As a conservator of public morals, it was surely its duty to denounce such acts in terms which could not be misunderstood." But we do not endorse this judgment of the *Advocate* of November, 1876, against the *Advocate* of November, 1877, in full. The last sentence, however, we adopt and re-affirm; and plead not guilty to the charge of being "unjust and unbrotherly" in doing so.

The *Advocate* is not sure that we read its columns. We beg to assure it that we read them carefully, and often with pleasure and profit. It does us justice in not thinking that we would "knowingly make a false impression, damaging to a brother." If any one has inferred from anything we have written that the *Advocate* favors the movements of the agitators who wish to drive out the Chinese, we hasten to assure them that such is not the case. If the *Advocate* thinks we ought not to regret that its utterance on the

occasion we referred to was only such as we quoted, will it kindly tell us why?

\*\*\*

A COMMITTEE appointed by the local Conference of Missionaries at Shanghai having requested the general observance of the 17th of June, as a day of fasting and prayer by protestant Christians throughout the Empire, in view of the terrible calamities attending the famine at the north, that day was very generally set apart, in accordance with their request. At Foochow, the missionaries and native Christians assembled in union meeting at the church of the American Board Mission. Rev. C. C. Baldwin, D.D., presided, and a very interesting meeting was held.

\*\*\*

THE University of Aberdeen has conferred the degree of L.L.D., upon the Rev. John Chalmers, of Canton. This honor is worthily bestowed, and is a proper recognition of the accurate scholarship and the untiring literary labors of its recipient. The *Recorder* makes its best bow to Dr. Chalmers.

\*\*\*

THE papers announce that the Venerable Archdeacon Gray, of Canton, has received the degree of L.L.D., from Cambridge University. We regret to learn that Dr. Gray has been obliged to leave for England, with his family, on account of the failure of Mrs. Gray's health.

\*\*\*

FORTY-TWO Chinese have been baptized and received into the Christian church at Rangoon, in connexion with the Society for the Propagation of the Gospel. They are taking active measures to support a native

pastor. The Bishop of Rangoon is reported as being very enthusiastic over this work among the Chinese residents.

\*\*\*

THE famine at the north still continues. A hundred thousand families are receiving relief from the funds contributed by foreigners. There is every reason to believe that favorable feelings toward foreigners and toward Christianity are being excited by the generosity shown in this good work, and by the self-denying labors of the missionaries engaged, at the risk of their lives, in the work of relief. Since our last issue, we have been called to mourn the loss of six missionaries—Rev. A. Whiting, of the American Presbyterian mission of Nanking, who died at Tai-yuen-fu, whither he had gone to engage in the work of relief; Rev. W. N. Hall, of the English Methodist New Connection Mission at Tientsin; Rev. J. S. Barradale, of the London Mission at Tientsin; Miss Diedrickson, of the Society for the Promotion of Female Education in the East, Miss Campbell, of the American Methodist Episcopal Mission, at Peking and P. R. Hunt, Esq., A. B. C. F. M. Peking. All these missionaries fell victims to typhus fever. Li Hung-chang remarked to the Commissioner of Customs at Tientsin that there must be something in a faith that leads men to sacrifice their own lives in the attempt to save the lives of people who are strangers to them. No doubt similar thoughts are being awakened in the minds of thousands of others, and favorable impressions are being made, of which we shall see good fruit by and by.

\*\*\*

WE are sorry that America has so small a share in the munificent donations made by foreigners to the Famine Relief Fund. An atmosphere of dense ignorance seems to have overspread the senate when the proposition to send the balance of the Chinese Indemnity Fund to the relief of the famine sufferers was before that body. Senator Hamlin, of Maine, remarked that it was not practicable, as the necessity for relief would pass by before the funds could reach China. One would think that Rip Van Winkle had somehow stolen into the seat of the Maine Senator. Has he never heard of the telegraph? Does he not know that a telegram from the United States Government could secure the payment of four hundred thousand dollars in Shanghai within two days? Was there no one to tell him that, even if the money were transmitted in the ordinary way by mail, it would reach here long before the necessity for its use would cease? The statements of Dr. Williams were entitled to respect at Washington, and his influence in a matter of this sort ought to be sufficient to secure the appropriation. It is to be hoped that the Fund referred to will, in some way, be speedily returned to China. All just claims upon it were long ago settled; and it is simply accumulating interest in the United States Treasury to no purpose.

\*\*\*

THE suggestion made by "H." in our last number, that some of the articles in the "*Chinese Repository*" should be reprinted in the *Recorder* is a good one; and if "H." and others will suggest particular articles that they deem it desirable to republish, we will gladly give space

for one article in each number of the *Recorder*.

If any one is disposed to suggest that we have not enough original articles in the *Recorder*, we beg to remind him that we have published all we have received; and that, if the Protestant Missionaries of China do not avail themselves of the opportunity given them by the *Recorder* to freely discuss all matters of interest and importance connected with their work, or with Chinese history, philosophy, &c., the fault is their own. In a recent trip south, we personally saw nearly all the missionaries of Amoy, Swatow, Hongkong and Canton. We can testify that, according to their statements made directly to us, they are all too busy to stop long enough to write an article for the *Recorder*. We suppose our friends at the north are equally busy; but perhaps a little effort—north and south—might readily fill these columns with articles that would be profitable to all. We do not wish to be called upon to write the obituary of the *Recorder* next December, because "a decent respect to the opinions of mankind" would compel us to state the cause of its death, and that could hardly be done in terms that would be complimentary to the missionary body of China, in whose interest, mainly, it is published.

\*\*\*

ANY one who has the First Volume of the *Chinese Recorder*, and who would like to solace the heart of the Editor, in regard to his loss of the same, his copy having perished in a ship that was burned at sea, will do us a favor by communicating the terms on which said First Volume may be had.

\*\*\*

THOSE of our brethren who are nobly devoting themselves to the work of relieving the famine stricken sufferers of the North deserve our most hearty sympathy, and ought to be unceasingly remembered in our prayers. Mr. Richard, whose long, unwearying and most faithful labors, place him at the head of this band of good Samaritans, is still hard at work, giving himself with the utmost self-denial to the relief of the destitute. Messrs. Hill and Turner have also been efficiently at work now for some months; and Mr. McIlvaine has gone to join in the good, but dangerous, work. Of brethren nearer the famine district, we have noticed at different times the names of Dr. Nevius, Messrs. Stanley, Innocent, Hodge and Lees, as engaged in the work of relief. Doubtless there are others whose names have escaped our notice, or are not remembered at the moment of writing. Let all engaged in this noble work be unceasingly remembered by their brethren.

---

## Notices of Recent Publications.

*Woman's Work in China.* Vol. 1. No. 2. May, 1878.

WE spoke in hearty terms of commendation of the first number of this periodical. The number now before us is even more excellent than its predecessor. Our sisters are doing themselves and their work

great credit in this intensely interesting magazine. This number contains touching memorials of two recently deceased fellow-workers. We notice, as a pleasing evidence of the Christian unity prevailing everywhere among missionaries, that each of the memorials is written by a member of another Mission and of a different church from the subject of the memoir—that of Mrs. Edkins, of the London Mission, being written by Mrs. Collins, of the Church Mission; and that of Mrs. Gough of the Church Mission being written by Mrs. Goddard of the American Baptist Mission. In this connexion, we may also notice that an interesting account of the school of Mrs. Randolph, of the American Southern Presbyterian Mission, is written by Mrs. Moule, of the English Church Mission. This is as it should be.

Mrs. Capp contributes a very interesting account of itinerating tours in Shantung; and Mrs. Nevius discusses some very important topics under the head of "The Money Question." Her closing paragraph states a principle that needs to be kept constantly in mind by workers in different parts of this great field, who sometimes do each other injustice by forgetting how vast the field is, and how varied its circumstances in different regions. We quote the paragraph, and commend it to the serious consideration of all:—

"In a country like China, it is surprising how many local differences there are. A kind of work which in one section answers admirably, in another would be found not to succeed at all. In one province or city one plan would work well, or be an absolute necessity, which would scarcely be thought of in another. Still, until we have tried the experiment, we are not exactly in a position to say which will succeed, and which not. So that we can scarcely be too charitable, or too deferential to the views of others; even while we work upon that par-

ticular plan which commends itself to our own best judgment."

"An Easter Memory," by Mrs. Bryson, is an interesting narrative of the death of a Christian Chinese woman.

In many respects the most striking article in the whole number is that by Miss Payson, entitled, "He saith, 'the old is better.'" This remark, quoted from the Scriptures, originally had reference to old wine, as being better than new wine, in which sense we presume it is true, although we have not experience enough in the matter to speak with authority, nor any wish to acquire such experience. Miss Payson uses the remark to indicate the stupid conservatism of the Chinese, which blindly follows in the ruts worn by the fathers, and prefers folly and cruelty, with the indorsement of antiquity, to wisdom and righteousness, when the latter break in upon any ancient beliefs and usages. She charges upon the Confucian philosophy the crime of instilling into the Chinese mind the idea of woman's inferiority, and keeping her "in the degraded position of a servant, if not of a slave;" and finds in the teachings and example of Confucius the seed from which have sprung the proverbs of the day, such as, "Husbands are as Heaven to their wives; wives are as slaves to their husbands;" "A girl is worth only one tenth as much as a boy." We are bound to say that her case is well sustained; and there is need for the defenders of Confucius to "rise and explain." We do not see, however that he can be defended except by undertaking to show that his view of the status of woman is the correct one; and one number of "Woman's Work in China" is a full and sufficient refutation of that proposition.

Miss Fielde contributes a valuable article on "Infanticide in China." She took great pains to gather reliable statistics from different parts of China; and the result shows the

wide-spread prevalence of this vice. It is evidently practised to a far less extent at the North than in the South. At Foochow, twenty-one mothers who were questioned had murdered, sold, or given away, forty-six daughters. Of 25 mothers at Amoy, none had reared more than two daughters. Five had destroyed eleven daughters at birth. At Canton, fifteen women had destroyed thirteen girls. At Swatow, forty women, questioned by Miss Fielde herself, acknowledged to having destroyed 78 of their daughters. In summing up, Miss Fielde says: "The reasons given for these acts are in their essence invariably one—*poverty*." No doubt this would be the reason generally assigned; but the fact is, in the region about Foochow, that the crime is by no means confined to the poorer classes. We are personally acquainted with a happy bride, the daughter-in-law of a wealthy Chinese merchant, whose father was bent on destroying her at birth. She was only saved by the earnest remonstrances of his partner, who offered to take her into his own family, and bring her up as the wife of his second son. At the time of her birth, her father was a very wealthy man. This is by no means a rare case. In fact, comparatively few families, even among the wealthier classes, have the number of girls that they ought to have, if the daughters are all allowed to live.

We are glad to observe that the evil of foot-binding has a good share of attention in this number. Mrs. Randolph mentions as one of the rules of her school that the pupils must have unbound feet, and says: "I shall rejoice when all teachers of girls' school in China are of one mind in setting their faces against

the sinful practice of binding feet." Mrs. Kip says: "We are certainly all interested in trying to do away with this unnatural practice as soon as possible." Mrs. Walter J. Lambuth says: "We hear of anti-foot-binding societies for women. It would be better still to have them in churches for men, and strive to bring all bride-seekers to publicly announce themselves as advocates of natural feet.\* \* \* If every Christian man would refuse to marry a cramped-footed woman, I think that, as the leaven of godliness spreads over the land, the custom would be abandoned. In boarding schools connected with the American Methodist Episcopal Church, South, Mission, it has always been the rule to forbid foot-binding." Miss Fielde refers to the fact that the binding of the feet of the girls "makes them the more useless, and therefore the more subject to murder." We well remember the deep impression produced upon our own mind in childhood by the narration of this cruel custom of binding the feet of Chinese girls. Had any one then made the assertion that Christian churches would grow up in China, tolerating this abominable custom, and that professedly Christian parents would be allowed to distort and mangle the feet of their daughters, we would have indignantly repudiated the statement. A timid, weak-kneed, back-boneless Christianity, that cannot keep its own membership free from this shameful heathen cruelty, will not accomplish much for the salvation of China.

Other articles in the Magazine are well worthy of special mention; but our notice is already too long. We recommend everybody to get the book, and read it through.

---

*The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; the Psalter, or Psalms of David; and the Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons.*—Translated into Cantonese by the Rev. Arthur B. Hutchinson, Church Missionary Society. Hongkong: 1878.

THIS is a bulky volume of 221 Chinese pages, equal to 442 foreign pages. It contains all that a Chinese Episcopal Church needs in the way of liturgical service. Mr. Hutchinson has done a good service for Cantonese Episcopalians in giving them the prayer book in their own language. The colloquial dialects are the language of the people—the speech in which parental instruction is given to childhood, the speech in which all business transactions are carried on, the living language of all classes and conditions. One of the deadest performances imaginable is that of Chinese congregations repeating prayers and singing hymns in Wên-li. It is hardly extravagant to say that an English congregation might as well say its prayers in

Latin, as a Chinese congregation in Wên-li. It is well, therefore, that a Cantonese church, using a liturgy, should have that liturgy in the Cantonese dialect. We are not qualified to judge how well Mr. Hutchinson has done his work; we are assured by friends, whose knowledge of Cantonese justifies them in expressing an opinion, that it is exceedingly well done, and will be very useful. The book is a very good specimen of neat and clear printing from blocks. From a cursory examination, we think it would not be difficult to make the necessary changes required by the different dialects; and thus use the book as a basis of colloquial translations of the Book of Common Prayer wherever they are needed.

### 天程正軌.

THIS is a translation, by Rev. Jonathan Lees, of a series of tracts published in England by Rev. Samuel Martin. It is an excellent Compendium, treating in eight separate parts of Sin, the Way of Salvation, the Evidences of Salvation, the Duty of Confessing the Lord, the Way

of Serving the Lord, Baptism, the Lord's Supper, and the Church. The various topics are treated with brevity, and yet with clearness. It cannot fail to be a very useful handbook for native preachers and Christians, as well as for intelligent inquirers. We commend it heartily.

*Minutes of the First Session of the Foochow Annual Conference of the M. E. Church, held at Foochow, December, 20-25, 1877. M. E. Mission Press. MDCCCLXXVIII.*

THE Foochow Annual Conference drops into its place as the ninety-second Conference of the Methodist Episcopal Church as naturally as if it had always been a member of the sisterhood. Its Minutes look very much like those of the other Conferences—most of which are in America, though there is one in Germany, one in Norway, one in Sweden, one in Africa, and two in India. There is the same array of Committees, the same disciplinary questions, answered in very much the same way as in the older Conferences, a similar journal of proceedings, and list of public services, the statistics, and finally the annual "appointments" that constitute an

important and inevitable feature of a Methodist Conference. In another part of this number of the *Recorder*, we give the Reports of the Committees, as they were adopted by the Conference. From these our readers will learn the position taken by the body on several important questions. It is a very significant fact that a missionary who labored here a quarter of a century ago, when there were no converts, came back as Bishop to organize a Conference, which contains, at its first session, twenty-five native preachers, who have connected with them in the work forty other preachers and who represent a membership of over 1200 native com-

municants. Such was the privilege enjoyed by Bishop Wiley; and it was an especial pleasure to both the foreign and native members of the Conference to have it formally organized by an old laborer in the field.

*The China Review.* January and February, 1878. March and April, 1878.

THESE are interesting and valuable numbers of a cotemporary of which we are always able to speak in terms of praise. The articles by Mr. Mayers on the "Bibliography of the Chinese Imperial Collections of Literature" are models, as to their style, and the thoroughness of their execution. They constitute a contribution of permanent value to the Bibliography of Chinese Literature, and intensify our regret at the early death of one from whom so much might be expected in this field. Two more of Dr. Legge's lectures on "Imperial Confucianism" appear in these numbers. While we find in them much that is interesting, and a little—a very little—addition to our stock of information on Chinese matters, they are on the whole disappointing, and that not because of the lack of ability on the part of the distinguished lecturer, but rather because Imperial Confucianism is itself a disappointing thing. It has little to add to useful knowledge; its utterances are often weak, not to say puerile; its philosophy, when not faulty, is generally commonplace; and one cannot help feeling regret that the masterly talents of Dr. Legge have been so largely devoted to a subject that is likely to prove of so little practical benefit. We perhaps need not retract what we said in our last number—viz., "We are glad that the readers of the Review are to have the benefit of Dr. Legge's lectures at Oxford on

Imperial Confucianism." We must, however, express our regret that the benefit to be derived from them is so small.

Mr. Kopsch's "Geographical notes on the Province of Kiangsi" are valuable. It would be a most desirable thing to secure similar notes on all the Provinces; and we hope that it may eventually be done.

The article by Dr. Graves, instituting a comparison between the moral sayings of the Chinese classics and those of the Greek Tragedians, is scholarly, and of far more than passing interest. It is evidently the duty of the author to "let his light shine" on topics of this sort. Talent of the kind evinced in this article has no business to be hiding itself under a bushel.

Professor Beal comes out in a letter defending himself from his critics, which is certainly a remarkable composition. We extract one paragraph, to excite a due sense of shame among those "who dwell in China," over their short comings. The Professor says:—"I profess to have set an example of industry and self-denying labor in these studies, such as may perhaps encourage a few others at home here to grapple with the difficulties of acquiring a knowledge of 'Buddhism in China,' and which may also provoke to emulation or put to shame you who dwell in China, who, with very few exceptions, remain entirely ignorant of the whole system and the language of its books."

*Report of the London Mission Hospital, Hankow, for the year ending April 30th, 1878.* By J. Renneth Mackenzie, L. R. C. P., M. R. C. S.

DR. MACKENZIE'S report shows a total of 1,137 in-patients treated during the year, of whom 33 were females; and a total of 11,859 out-patients. The number of surgical

operations was 545. We extract the following paragraphs in regard to opium-smokers:—

"Scarcely a day passes but one or more opium smokers, some from

Hankow, but the larger proportion from towns and villages at varying distances, present themselves for treatment. They come acquainted with our conditions and ready to submit to them. During the year over 700 have thus been treated in the Hospital. There is no medicinal specific guaranteed to cure; the object aimed at is to relieve the symptoms as they arise, and so to hold the patient back to health and freedom.

"It will be asked but is there evidence that after they leave the Hospital they do not quickly return to their old habits? Doubtless some do, but we are sure that many do not. It would be impossible to give an accurate proportion of permanently successful cases, but this is known, that new arrivals for admission, in reply to the question—what has brought you to the Hospital for treatment? Almost invariably answer 'I have friends, or neighbours, who have already been cured here.'"

The case of one opium smoker is mentioned, who, although only 25 years old, was apparently utterly broken down, and who came attended by his mother, who was over 60

years of age. He was cured, became a Christian, abandoned his former practice of fortune-telling, was helped by one of the dispensers at the Hospital to learn a decent and honest business, and some months afterward, his heathen mother testified, "I am delighted that my son has become a Christian; though he earns less money than formerly, he brings me more, and our home is now a happy one."

We are glad to notice an instance of a Chinese merchant's compassionating a poor fellow, whom he found lying in a public thoroughfare, suffering from a severe burn of the whole of one leg, and whom he conveyed to the Hospital, where he supplied funds for his support until he was fully recovered. The physician bears testimony to the Christian faith of the church-members in the hour of death, when the name of Jesus was their one joy and hope. No idolatry was connected with either their death or burial.

The Hospital seems to be doing a good share of the excellent work which Medical Missions are accomplishing in China.

### 禱告慎思

THIS is a very excellent Manual of Devotion, prepared by Rev. E. R. Barrett, of the London Mission, Shanghai. The style is singularly clear and simple—qualities especially desirable in a book of this sort. It contains chapters on the Benefit of Prayer, Rules for Prayer, the Work of Prayer, the Principles

of Prayer, the Hindrances to Prayer, Secret Prayer, Reading of the Scriptures, Rules for Meditation, Examples of Meditation, and a form for Consecration. We can highly commend it as a book to be put into the hands of all Christians and all earnest inquirers.

*Der naturalismus bei den alten Chinesen sowohl nach der seite des Pantheismus als des Sensualismus, oder die Sämmtlichen Werke des Philosophen Licius, zum ersten male vollständig übersetzt und erklärt. Von Ernst Faber, Missionar der Rheinischen Missionsgesellschaft. Elberfeld, 1877. London, Toöbner & Co.*

THE above brochure is an 8vo. of 228 pages with an Introduction of 27 pages, a translation, in German, of the works of the philosopher Licius 列子 with notes and com-

ments by the translator. This is one of the few translations of Chinese books calculated to find their way into the hands of the reading public. Mr. Faber having toiled,

not so much for the benefit of a few sinologues, as for the less favoured student of ancient oriental literature. For the former, as well as for many others who cannot claim this distinction, the addition of the Chinese text with references (*philologische ammerkongen*) and also the insertion of the Chinese characters for names of persons, places and titles of books would indeed have enhanced the value of the work, and we venture to say that Mr. Faber's estimate of 50 copies as the probable demand for it had he offered it to the public at a higher price, because of these additions, is entirely too modest. However, while the general reader will find it both entertaining and instructive the specialist in Chinese literature will readily acknowledge it as another valuable piece of work prepared to hand. Mr. F. uses an unusual method of writing Chinese words with Roman letters, but since he writes for a class of readers who can have but little interest in Chinese names he quite magnanimously advises the substitution of "Hans, Kasper or Michel" whenever they become tediously numerous and thereby, we doubt not, encouraging the halting ones to read on who might otherwise lay the book aside in search of help. The translator apologizes, we think unnecessarily, for his style and would have the reader appreciate the effects of a twelve years' residence in China. It is true his sentences are not drawn out to a tangled, half-page length and possibly not always faultless in construction. Still we readily concur when he says: Whoever is qualified to compare this translation with the translation of other Chinese books in German by German Scholars will certainly have no fault to find with the missionary in this respect. The Introduction and notes are models of condensed thought, sharp criticism and laconic suggestions.

Mr. Faber must have encountered serious doubts as to whether there

ever lived a philosopher Licius when he was compelled to acknowledge that nothing is known of his origin and the search for commentaries on his works had been rewarded with meager results. "When we consider that on the Tao-te-king about 100 different works are in existence, and at least 50 on Tochang-Tsi we cannot understand why Licius was treated so stepmotherly." But, he adds, "this is explained to the satisfaction of the careful reader when he finds that Licius does not draw very flattering sequences either from Taoism or Confucianism." (Introduction p. X.) No. one however seems to doubt the fact that the work dates B. C. and is the product of the Chinese mind and this alone ought to secure it a place in every student's library. It must be accepted as a picture of a certain phase of ancient Chinese philosophy. We subjoin a few extracts to show its intensely interesting character.

"A Mr. Fung of Tschin had a son who as child was well but later as man became insane. When he heard singing he thought it was weeping. White appeared black to him. A sweet odour was as stench to him. Sweet tasted bitter. He did wrong as though it were right. His thoughts were all reversed; Heaven, Earth, the four cardinal points, water, fire cold, heat, each in its opposite.

Mr. Yang spoke to his father and said: The Genius of Lu (Confucius) has many remedies and arts, he can undoubtedly check the matter. Why do you not go and ask advice of him?

The father started to go to Lu. Passing Tschao he met Lao-Tan. Telling him his son's condition, Lao-Tan said: Do you understand the insanity of your son? All men under Heaven are now-a-days in doubt about right and wrong; not clear as to benefit and injury. So many suffer of this illness that no one is conscious of it.

Furthermore the insanity of one

person is not sufficient to overthrow a family. The insanity of a family is not sufficient to overthrow a district. The insanity of a district is not sufficient to overthrow a province and the insanity of a province is not sufficient to overthrow the empire (the world). But if the whole world is insane who shall convert it?

If all the hearts in the world were like your son's then in turn would you be insane.

Who can truly demonstrate Pain, Joy, Sound, Form, Smell, Taste, Right and Wrong?

Furthermore in uttering these words I am far from not being insane, how much greater is the insanity of the Genius of Lu? How could he possibly solve the insanity of mankind? A speedy

return home is therefore better than spending money by traveling." Book III; chap. 9.

"When the eyes grow dim they see the fine fibers of Autumn. When the ears are nearly deaf they hear the smallest insects fly. When the mouth is nearly deprived of taste then it can discriminate between the waters of the rivers Tsi and Miao. . . The heart, before reaching the point of insanity recognizes right and wrong.

Things therefore do not change into their opposite until they have reached the climax." Book IV; part of chap. 10.

Several passages have a remarkable similarity to the prophecies concerning the millenium and others remind one of the apocalyptic consummation of all things.

F. O.

*The Thirty-nine Articles' Commentary and Proof Texts.*—Translated by Rev. Arthur Evans Moule C. M. S.

WE are glad to learn that the first Edition of this valuable work was disposed of almost ere it left the Printer's hands—and that a second Edition of a thousand copies was immediately called for.—This Edition is also just out of press, after having been carefully revised by the accurate and painstaking translator, assisted by the most competent native teachers—and the book is now before the public.—It is written in the simple Wen-li or literary style, in which the Chinese always write books that are to be studied, and is therefore accessible to all who are interested in knowing and understanding the great and fundamental doctrines upon which the Christian Church is built.

The book is divided into two parts. 1st, a clear and concise translation (from the English and Latin) of each article without note or comment.—2nd, a short commentary on, or exposition of each article, with a large number of Scripture references which prove the doctrines asserted in each separate article.—

This Commentary is in part a synopsis of the valuable exposition of the Thirty-nine articles by the Rt. Rev. E. H. Browne D.D.—now Lord Bishop of Winchester, and Mr. Moule has also drawn much from the rich resources of his own theological learning and general knowledge, as the experience of his long and patient teaching of the Chinese. Insight into their modes of thought and manner of receiving truth, has seemed to him expedient and best adapted to impress their minds.

Mr. Moule enters into no theological discussions and merely refers to the prominent heresies of the Early Church as a reason why some of the Articles were set forth—and if any one objects to this as having a tendency to awaken doubt and cavilling on the part of the Chinese it may be answered, that it would seem hardly fair to allow them to believe that the Christian Church has existed for more than eighteen centuries without heresy or schism—and further, as one of the most pro-